AMERICAN ECCLESIASTICAL REVIEW.

THIRD SERIES—VOL. IV.—(XXIV).—JUNE, 1901.—NO. 6.

THE SEVEN GIFTS OF THE HOLY GHOST.

NO doubt it will be readily recognized that novelty-seeking is among the unfortunate tendencies of our fallen nature. Even in matters religious it becomes disastrously operative; and occasionally we may trace very unpleasant and injurious results to its influence, as indeed à Kempis realized when he wrote: "Many run to sundry places to visit the relics of the saints, and are astonished to hear their wonderful works; they behold the noble buildings of their churches, and kiss their sacred bones wrapt up in silk and gold. And behold, I have Thee here present on the altar, my God, the Saint of saints, the Creator of men, and the Lord of angels. Oftentimes in seeing those things men are moved with curiosity, and the novelty of the sight, and but little fruit of amendment is reaped thereby; especially when persons lightly run hither and thither, without true contrition for their sins. But here, in the Sacrament of the altar, Thou art wholly present, my God, the man Christ Jesus: where, also, the fruit of eternal salvation is plentifully reaped, as often as Thou art worthily and devoutly received. And to this we are not drawn by any levity, curiosity, or sensuality; but by a firm faith, a devout hope, and sincere charity." [1]

Let us confess that sometimes we ask ourselves if all the devotional novelties introduced into Catholic life are truly unmixed blessings, if even some practices which the Church has refrained from condemning, do not tend under certain circumstances to hurt rather than to foster the state of soul which is most conducive to

[1] *Imitation*, IV, 19.

growth in the pure love of God. Humanity being what it is, there may lurk a danger in enthusiastic response to appeals—even though made in the name of true piety—intended to excite listeners to a generous resolve to adopt one more special devotion. The danger is that the devotee may forget God Himself while going about His service in a complicated way and by roundabout paths; and though one gains the merit due to a good work performed with a virtual intention to God, he will, other things being equal, attain to a less intimate union with God—the end and motive of all good deeds—than if he had devoted that time and that energy to direct and personal intercourse with his Creator.

What we want most of all, then, are devotional practices, the slightest attention to which is necessarily incompatible with forgetfulness of God, so that in so far as one is faithful to them, in that same measure will he be personally attentive to the Almighty. We find this want satisfied completely in a devotion that at present is making its way into favor with marked rapidity—devotion to the Holy Ghost,—though really, it can be called a special devotion in no other sense than that it is well worthy of special emphasis and should be specially prominent in the devotional life of all Catholics.

For one thing it is a devotion that requires serious attention; that will bear searching scrutiny, and will generously reward study. We find no little difficulty in realizing that to be in a state of grace,—a state that we have perhaps come to regard as something quite common,—implies the substantial indwelling of the Holy Ghost in the soul, implies that the Divine Essence has entered us to abide in us as truly as the consecrated Host remains in the communicant's bosom, or in the tabernacle. We are the temples of God and the Spirit of God dwells within us; we are in close and awful contact with the Divinity; and in proportion as we bring this home, our past sins and present coldness appear to be unbearably wicked. But we cannot help understanding at the same time that in the realization of this truth lies the opportunity to make our earthly life resemble the life of the Blessed in Heaven.

Strange as the teaching in question may seem, we must beware of a tendency to look upon it with suspicion, as ill-disguised

Protestantism, as an attempt to substitute an internal religion of the heart for the religious system of the Catholic Church. The doctrine we have outlined is an essential element in the body of Catholic truth. That upon this doctrine the pseudo-mystics and some of the Protestant sects went astray, does not prove that it is in itself unorthodox; rather it moves us to exercise great care lest prejudice blind us to the truth mixed up with error; lest in rooting up the cockle we root up the wheat also. Whether it looks like Protestantism or not, at any rate the Catholic teaching on this subject is, that the Third Person of the Blessed Trinity really and substantially abides in the soul of every human being clothed with sanctifying grace. That some, perhaps many, with ample opportunity and good-will for spiritual things, fail to give this fact a moment's thought is strange indeed; but possibly it is no stranger than the fact that sometimes in church people will devote all their time and thought to "special devotions," giving scarcely the slightest evidence of consciousness that the Blessed Sacrament is present before them in the tabernacle. Catholics endeavor, and properly, to ascertain the conditions attached to great indulgences; to learn the exact way of making a Jubilee; to make sure of numbers and dates which affect the validity of membership in confraternities; but all this is not to be done at the sacrifice of direct personal attention to God Himself. The principle is surely too evident to permit of misunderstanding or to require proof.

We must admit that the indwelling of the Holy Spirit in a soul is something that requires as deep an attention as the mind is capable of bestowing. But we must be equally ready to admit that there would be little left to desire if this matter received the same amount of care and thought and time as is actually devoted to the less important details of the devotional life. In any event the teaching that the Christian soul is the temple of God, the Holy Ghost, is a subject which will bear and will repay all the attention we choose to give it.

The purpose of the present pages, as their heading indicates, is to direct attention to the gifts with which the Holy Ghost endows the soul which He chooses as His dwelling-place. It is the teaching of Catholic theology that the seven gifts of Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety, and Fear of the

Lord, are bestowed by God, the Holy Ghost, on every Christian at the moment he is freed from mortal sin. Necessarily these gifts are destined to play an important part in our spiritual life. Yet it will scarcely be too much to say that the Catholic who remembers more than their names, ten years after leaving Sunday-school, is more than normal.

The soul has been likened to, as indeed it is, the temple of God. Yet this is a manner of speech that in some measure fails accurately to represent the reality. For the soul's relation to God is something more than that of a dwelling-place. The ideal of perfection is but weakly figured in the marble saint kneeling within the sanctuary. Human life is in all essential respects the same now as when the Psalmist called it a warfare, and Job spoke of it as the days of a hireling. It is a time of activity and growth; it is a period of development, not merely a *mora finis;* for what else does perfection mean but a successful consummation of a process of development? And it is a development attained not passively, but by means of the exercise of faculties within the soul itself. Intellect and will are the instruments of progress; and a full life means a harmonious exercise of these two powers with which God has equipped us. Life is action; and highest life is most highly developed action,—a statement that holds good even of those contemplatives who by an arbitrary classification are ruled off from those who are called to "the active life." The saint at the very summit of contemplation is not passive, as the Quietists would have him, but supremely active. The hermit is not exercising his faculties upon the same objects as the mass of men; nevertheless, rather than showing any diminution of activity his soul is constantly using its powers in what the more truly may be called action, inasmuch as it is in closer contact with and resemblance to God, the *Actus Purissimus.* It may be anticipated then, that when the Holy Ghost comes to live within us for the purpose of perfecting our sanctification, He will be towards us not merely in the relation of a tenant to a dwelling, but will exercise a divine influence over our human faculties, an influence at once medicinal, elevating, and perfecting; He will so affect the intellect and the will of the soul wherein He resides, that by the exercise of those faculties it will be ever tending towards closer resemblance to and

union with the Divinity. This anticipation is actually made good. Dwelling within the soul, the Holy Ghost continually exercises a divine influence upon it; He is driving darkness away from the mind; He is inflaming and strengthening the will; He is exciting holy thoughts and pious desires, thus most efficaciously assisting men to energize their faculties in a way that will make for perfect development and finally for everlasting blessedness. And that they may be quick to hear His voice and prompt to answer His invitation, He invests them with certain qualities or dispositions making the soul docile and responsive to the divine influence; He bestows upon them the *Sacrum Septenarium.*

For according to Catholic doctrine, when the Holy Ghost comes to abide in the soul He brings with Him the sevenfold gift of Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety, and Fear. St. Thomas teaches, and in fact Scotus too, as well as almost all Catholic theologians, that these seven gifts are seven infused habits, or dispositions, whereby the soul is made sensitive to receive and alert to follow the illuminations and inspirations of the Holy Ghost. By means of these seven gifts, says Pope Leo XIII, in his Encyclical Letter on the Holy Spirit, "the soul is furnished and strengthened so as to be able to obey more easily and promptly His voice and impulse." The gifts, moreover, are not in excess of man's need—except in so far as every divine favor is superabounding in character. When God is pleased to act immediately on the human soul, it is meet that there should be within the soul some corresponding inclination to coöperate with that divine action, some disposition to understand and obey the impulse of the Spirit of God. Father Pesch, S.J., writes: Men have frequently to perform acts in obedience to divine inspirations; it is to be presumed, therefore, that corresponding habits will not be lacking, for the soul ought to be both sensitive and obedient to the internal impulses that come from God.[2]

These dispositions, habits, or inclinations, then, make up the Seven Gifts of the Holy Ghost. Four of them affect the intellect, and three the will. By Wisdom man tastes the sweetness of heavenly truth; by Understanding he penetrates its obscurities; by Knowledge he sees human affairs clearly in their relation to

[2] *Praelect. Theol. De Virt. in gen.*, § IV, n. 101.

God; by Counsel he perceives the plan of action which it is God's wish that he should follow. Then by Piety his will is aroused to a habitual filial affection towards God; by Fortitude he is made ready to suffer all pain and trial as well as to dare all things for God's sake; and by Fear there is implanted within him reverence for God's majesty, submission to God's will, and a supreme dread of sin.

At first sight, perhaps, the gifts of the Holy Ghost may not seem to be different from the infused virtuous habits which affect the intellect and will in regard to these very same objects. But St. Thomas insists that there is a difference, and makes it to consist in this, that by the virtues we are disposed to follow perfectly the guidance of reason, while by the gifts we are disposed to perceive and obey those interior divine inspirations which God the Holy Ghost "works in us without us." Let it be remembered, too, that when the Angelic Doctor speaks of inspirations, he does not refer to extraordinary spiritual favors, or to inclinations toward the performance of peculiar and heroic actions. Fathers and theologians are very commonly agreed that the gifts of the Holy Ghost are bestowed upon every human soul in the state of sanctifying grace; and we cannot suppose that they remain useless in most men, or for the greater part of life, as would certainly be the case were the gifts to become operative only upon rare and sublime occasions. For these extraordinary occasions, says Father Pesch, "the actual aid (grace) of the Holy Spirit would suffice."[3] Heroic and extraordinary deeds, writes perhaps the greatest of all the Jesuit theologians, are not the actions that properly correspond to the gifts of the Holy Spirit; God is wont to move men in lesser affairs, matters of precept or of counsel, so that they will perform by means of a gift (and in a higher manner) the very same action that they might perhaps have performed by means of a virtuous habit; hence if a good man perseveres for a long time in the state of grace, his Gifts will not lie idle.[4]

[3] *Loc. cit.*, No. 116.

[4] "Licet inter actus donorum quidam, qui ab ordinariis legibus exorbitant, raro fiunt, nisi ex instinctu Spiritus sancti, nihilominus non sunt illi adaequati actus horum habituum, sed per illos tanquam per notiores peculiarem modum operandi Spiritus sancti per haec dona explicamus, potest tamen, et solet Spiritus sanctus, etiam in

All this superabundance of heavenly treasure, this continued inflow of new and varied helps, this everlasting succession of gracious gifts, is quite in harmony with the general character of God's dealings with men; whose very hairs He numbers, and whose slightest act is of concern to Him. It is a mean return to the divine goodness when a Christian in the state of grace will not allow that this action of the Holy Spirit is going on within his soul. But even though he fail to recognize them as the inspirations of God, they come to him and impel him towards the fulfilling of the divine plan. Among God's gifts to the just, writes the Holy Father, "are those secret warnings and invitations, which, from time to time, are excited in our minds and hearts by the inspiration of the Holy Ghost. Without them there is no beginning a good life, no making progress, no obtaining eternal salvation."[5] Which of us has never felt what these words describe? Will any one deny that he has at times experienced thoughts and movements which were more than merely human and rational? The meaning of these spiritual phenomena is that the soul is being led upward by a divine guide; at moments of special fervor it will perhaps vividly realize that it has been, indeed, clothed with a habit which renders it amazingly docile and preternaturally obedient to the inner teaching and impulses of its hidden God.

The Seven Gifts must be cultivated. Much depends on the care with which we reject what mars and cherish what prospers their development. Cardinal Manning tells us the way in which we are apt to render the gifts of no avail. "We may make ourselves fools even while we abide in a state of sanctifying grace. We may do so by the venial sins which we commit every day with such facility and in such a multitude. Like as the fine dust which gathers gradually and imperceptibly upon a timepiece, slackens its motion and destroys its precision in marking the time, so the multitude of venial sins gradually clouds the conscience,

aliis materiis virtutum, quae vel sunt in praecepto, vel in concilio, hoc peculiari modo hominem ad operandum movere, ita ut in eadem materia, in qua posset homo operari ex virtute, tunc altiori modo ex dono operetur, ideoque isti habitus nec sunt otiosi, nec raro operantur, si justus in gratia multo tempore perseveret, et motionibus Spiritus sancti obtemperet."—Suarez, *De grat.*, l. 6, c. 10, n. 6.

[5] Encyclical, *Divinum Illud.*

and chokes and slackens the action of these seven gifts. At last there is formed a habit, and then a character, opposite and repugnant to these seven virtues."[6] Father Lallemant teaches that in proportion as grace increases, the gifts increase also; and that if we will but cultivate purity of heart, the fervor of charity will increase in us more and more, and the gifts of the Holy Spirit will shine out in our whole conduct.[7]

We are rather dismayed when we begin to realize that the gifts of the Holy Ghost have been neglected and unappreciated, perhaps practically unknown, all during the years that we have lived in such close but unaffectionate relationship with the indwelling Spirit of God. Our lives seem really criminal in the light of this very startling consideration, that God has been sending us inspirations, and equipping us with a facility to respond promptly and lovingly, while we have perhaps been gradually losing sight of Him in the cloud of other and less divine interests that have come into our lives. Looking back through the years, most of us will keenly appreciate what a help the gifts of the Holy Ghost would have been to us had they been properly cultivated; for in all likelihood, experience has taught us that our treacherous and rebellious natures are reluctant to follow the nobler instincts of reason, to say nothing of their being sluggishly indisposed to obey the immediate inspirations which come to us directly from God Himself. It is quite natural, then, that our souls should be fitted and adjusted to correspondence with the ways of God; the same must be done with the muscles of the athlete, the ear of the musician, the eye of the artist, in order that their respective functions may be brought to perfection. The only difference is that with us the Holy Ghost takes into His own loving care the task of training our minds and wills into conformity with His own.

Reflection on the Holy Spirit and His gifts is always timely, but never in better season than at the approach of Pentecost, the glorious feast that commemorates the Church's birth and marks the dawn of an intimacy between the soul and its Maker entirely without precedent in the history of God's dealings with men. "For then did the Holy Spirit begin to pour Himself forth more abundantly,"

[6] *The Internal Mission of the Holy Ghost*, c. VII.

[7] *Spiritual Doctrine*, principle IV, c. III, a. I, § 5, and a. III, § 2.

says St. Leo, as cited by the present Holy Father. Forty years ago the German theologian, Scheeben, foretold that the spread of devotion to the Sacred Heart of Jesus would be followed by a great extension of devotion to the Holy Ghost. It is time now, if ever, that the prediction should come true. Of course there can be no other Testament, no new Economy; the revelation of Jesus Christ has set the farthest limit to the possibilities of religion. But there can always be new floods and torrents of divine grace poured into the hearts of Christians; there can be new births in knowledge and love of the Divine Comforter, the Person who has been to many as an unknown God; there can be a new realization of the breadth and depth of the Almighty's love for the children of men,—children of predilection indeed, if in these days they are to witness such an outpouring of grace as will lead them to love the Paraclete with the fervor that is His due.

Four years ago, Pope Leo proclaimed that he was publishing his Encyclical Letter on the Holy Spirit, "in order to stimulate devotion to the Holy Spirit;" and he exhorted "all preachers and all having care of souls to remember that it is their duty to instruct their people more diligently and more fully about the Holy Spirit." It is ours loyally to respond to the exhortation, doubly appealing to us, because the Third Council of Baltimore had previously recommended the practice of devotion to the Holy Spirit as peculiarly appropriate to all who prepare for the ministry of the sacred priesthood in this land of ours. May each Pentecost that passes mark a great stride towards the accomplishment of what the Sovereign Pontiff and the Hierarchy long to see!

Da tuis fidelibus
In Te confidentibus,
Sacrum Septenarium.

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THE LIMITATIONS OF SPIRITUAL DIRECTION.

WE are accustomed to call the Sacrament of Penance a *forum internum*, or interior court, as contrasted with those exterior courts, civil or ecclesiastical, which take no account of intentions or inward dispositions; which presume knowledge of the law where often knowledge of this sort does not exist; which look to the bearing of a man's conduct upon society and not to its effect upon himself. The contrast is, of course, obvious and important. Still, when we compare the sacramental tribunal with what is more strictly the tribunal of conscience where, without any minister or intermediary, God and the soul are face to face, as accuser and accused, it cannot be denied that to a large extent the confessional is but a *forum externum*, an outward and visible court. For although the penitent is his own accuser, and thus all malicious false accusation is made impossible, yet this is infinitely far from securing that the sin shall be set before the judge as it is seen in the eyes of God and of the sinner's own conscience. It is not the sin but the verbal description of the sin, upon which the confessor passes judgment; and the relation of the one to the other is, at the very best and allowing the most perfect self-analysis on the penitent's part, much like the relation of a rough etching to the palpitating life of a natural landscape. This, I say, at the best: but when we remember how rare and unusual is the power of psychological self-analysis; how the mere attempt at such an unwonted feat leads the ordinary soul from darkness to darkness and from confusion to confusion, through all the mire of self-occupation and the tangle of scrupulosity; when, further, we recollect the utter inadequacy of even the most delicate wording to give truthful expression to what is before the eyes of conscience, and again, the unskilfulness of all but a very few in the proper choice and adaptation of language, and the tongue-paralysis from which most suffer in expressing anything pertaining to the world of ideas and sentiments,—remembering all this, we must allow that the confessor's aspect of the sin is to a great extent external and unsure.

In the very act of naming a sin, we assign it to a certain class; we tear it away from the context which gives it true individual

character; we look at it in an abstract and universal manner without the individuating notes, as the sin of X or Y or any other unknown agent,—not as one of a whole series of correlated actions, constituting the moral and spiritual life of the particular person, each explaining and qualifying the other, none understandable in isolation. *Credendum est poenitenti tum pro se tum contra se:* "The penitent is to be believed whether he speaks in his own favor or disfavor" is true in a sense. It means, I take it, that we must presume truthfulness, the absence of all artful and intentional deception; but in no way does it mean that we must take what is said as being the objective truth, that we are to presume a power of perfect self-analysis on the penitent's part, or a power of giving perfect verbal expression to the results of such analysis.

If the usage of the Christian Church seems here to enjoin what is apparently impossible; if it seems to suppose that the priest really can see and judge of sin as it is in the eyes of God; a partial explanation is to be found in the penitential value which the act of confession possesses as a voluntary self-humiliation before the Church against whom, no less than against God, every sin is committed,—a value dependent more upon the honest effort at self-accusation than upon the skill and success of that effort. Hence, to some extent, the judgment of the priest in absolution is forensic and external; based on certain presumptions that hold good for the generality of cases, but may well be inapplicable in the particular instance; resting, above all, on the presumption that the penitent's stammering utterances are the adequate expression of the infinitely complex human act which they are supposed to describe.

It is, perhaps, when we pass from absolution to direction that these obvious platitudes become most worthy of consideration. For if the efficacy of absolution depends more upon the sincerity of the attempt to make an integral and exhaustive self-revelation than upon the success of such an attempt, the value of spiritual direction depends almost entirely on the real adequacy of the penitent's statement of the case. The doctor of medicine, as we know, is not altogether dependent for his diagnosis on the patient's story. He may listen to it with more or less respect; yet, over

and above what he is told, there is much that he can see for himself and test experimentally. But the spiritual physician deals with very inscrutable diseases which are known to him for the most part only through the patient's own testimony. If, then, first-class physicians are only too ready to confess that they have to act in the dark to a greater extent than people even imagine; that a good deal of their success is due to something very much like guess-work and boldness of venture,—how far truer this must be in the history of spiritual drugging and doctoring! A school-boy poking in the works of a valuable watch with his penknife can do little mischief, compared with the quack-doctor who dares to meddle with the supremely delicate human organism, though he lacks due knowledge and skill; yet the complexity of a watch is less distantly removed from that of a living body than the latter from the soul and conscience. When we consider these two facts: first, the marvellous complexity of each human soul and consequently of each human act; and secondly, the impossibility of getting close to it through so coarse and clumsy a medium as human speech, we appreciate better the admirable wisdom of those spiritual writers who warn directors against limiting the freedom of the soul in matters of conscience.

An instance of such a warning is to be found in the fifteenth of the annotations prefixed by St. Ignatius Loyola to his *Spiritual Exercises.* He there forbids the director to attempt to determine God's will for others, to dogmatize or to dictate, instead of guiding souls to the true Guide and then leaving them to decide for themselves under the inspirations of divine grace. "During the time of the Spiritual Exercises," he says, "when the soul is seeking the Divine will it is much better and more fitting that its Creator and Lord should Himself communicate with the devout soul, inflaming it to love and praise Him and disposing it for that way of life by which it will best serve Him for the future." The director, therefore, must "allow the Creator to deal with His creature and the creature with its Creator and Lord without intermediary."

Herein, St. Ignatius showed his possession of that reverence which grows upon us in the measure that we sit down calmly from time to time and consider the difficulty of the problem. In absolving sacramentally, the priest acts and speaks in the name and

with the power of the Holy Ghost; but in directing he enjoys no such charisma. Had God willed otherwise, doubtless He would have given His ministers a power of prophetic insight, of reading the heart and secret intentions of those who come to them for direction. But few of us are so self-deluded as to advance a conscious and explicit claim for the possession of such a power. We have to use the ordinary means of observation and reflection, and God helps us as He helps all who, by using natural means to natural ends, help themselves. Some of us, doubtless, through practice, get a certain quickness of intuition; but the professional character-reader, the man who sees through you and out the other side, who "knows all about it" before you open your lips, stands much on the same level as the phrenologist, the palmist, and the fortune-teller. Certainly it is not one of the *gratiæ gratis datæ* that makes a director "emit oracles, observe odd intervals of silence, say pompous obscure words, or talk grandiloquently about God having put things into his mind. To such an one it is almost strange that his guardian angel does not break silence and say, Go to, simpleton!" [1]

One doubts if some directors properly appreciate what is involved in the assumption of command over a soul. Their *modus operandi* implies a supply, and an abundant one, of supernatural light; it means that they are the chosen interpreters of the Divine will in a whole host of cases; that they have been inducted, or have intruded themselves, among the prophets. Calmly they insist on their own indispensable necessity to all who would lead a devout life, and their teaching, being translated, reads: "You can not go to God but by me." A truism or two from "spiritual writers" suffice to justify them in the imposition of a special rule of life, if not a vow of obedience, on the unfortunate penitent who happens to approach them frequently. "Soul-harriers" they used to be called by a wise old Jesuit confessor of my acquaintance, and experience has taught me that his phrase is as accurate as it is picturesque; for, truly, to "harry" is their method. Nothing could be further from the sane reasonableness of St. Ignatius, with his *tempus tranquillum*, when the glassy stillness of the soul, freed

[1] *Growth in Holiness.* By Frederick William Faber. New York: Henry H. Richardson & Co. 1872. P. 356.

from its inordinations and biasses for the time being, reflects the Divine mind without ripple or distortion; and his cool calculation and balancing of pros and cons; and his shrewd inductive test by varying moods of peace and disquiet; and his final counsel that God, rather than the director, must influence the election, must "dispose the soul to that way of life by which it will best serve Him." None less of a fanatic than he; none less of a prophetic diviner.

Does this imply that St. Ignatius shared, as was alleged, the errors of the Illuminati afterward condemned by the Spanish Inquisition; or that we sympathize with that contempt for spiritual direction usually associated with the name of Molinos? Not at all. The doctrine of St. Ignatius is that of all the great spiritual teachers. They make it perfectly plain that the main duty of a director is to teach souls to recognize God as the proper guide. There is no novelty, no Protestantism, in the teaching set forth above. St. Francis of Sales gives us the same lessons of cautious hesitancy and silence, of suffering the Creator to deal with His creature freely and without interference, of not meddling in the dark with machinery of which we know nothing, or next to nothing.[2] St. Benedict teaches no other doctrine. In the Prologue of his Rule he insists upon the necessity of never departing from the direction of God, and of having one's eyes open to the Divine light;[3] and he calls the monastery *Dominici Schola servitutis*, because, says the Venerable Father Baker, everything therein tends "to withdraw us from all other teachers and all other skill, and to bring us to be taught by God only." "Our holy Father," continues the same writer, "teaches as himself had been taught; for what other teacher had he from his infancy till the moment of his expiration but the Divine Spirit, by whose light and impulse alone he was directed in his solitude, and afterward enabled to direct all succeeding ages in a cœnobitical life? The like may be said of all the ancient hermits and anchorites, who could have no other instructor but God, and had no other employment during their rigorous solitude and silence but to attend to their internal teacher,

[2] See *passim* in *Traité de la Conduite Spirituelle selon l'Esprit du B. François de Sales.* By R. P. Nicolas Caussin, S.J. Paris: Chappelet. 1636.

[3] *S. P. Benedicti Regula:* apud Migne, *Patrol Lat.*, t. LXVI, col. 215.

and put into execution His inspirations in all their actions, both internal and external. . . . And for this reason our holy Father in his Rule contents himself with ordaining prescriptions for the exterior only, because he knew that the interior could only be directed by God. . . . And indeed so impossible to be brought under external rules, and so secret and undiscoverable are the internal dispositions of souls and their operations, that they cannot be clearly perceived nor consequently ordered but by Him, to whom alone our hearts and all the secret inclinations and motions of them are naked and transparent. . . . The principal care of a spiritual director must be to set his disciples in such a way that they may not need to have much recourse unto him afterward, the which is done by giving them general directions about their prayer, and especially how thereby to dispose themselves to receive light from God whose inspirations ought, for the future, to be their principal rule, especially for the interior. . . . But it is too general a humor in directors nowadays to make themselves seem necessary to their disciples. . . . If the way wherein a soul is put, and hath made a reasonable progress, be indeed proper for her, there will be little need of frequent recourse unto her director."[4]

Let us listen to the words of another author, whose works are happily now at the command of English readers. "By direction," writes Father Grou, S.J., "we mean leading a soul in the paths of holiness, teaching a man to listen for God's voice and obey its call, suggesting the means best calculated for avoiding pressing temptations, and for advancing towards perfection; in a word, direction means guiding the soul to God. This is what St. Gregory meant when he called it 'the art of arts.' The director must be God's instrument, the channel of the Holy Spirit's grace."[5] And Father Faber writes: "The director's business is not that of a pioneer. It is rather to go behind, and to watch God going before. He must keep his eye fixed on God, who is in the dimness ahead. He does not lead his penitents. The Holy Ghost leads

[4] *Holy Wisdom.* By the Ven. Father F. Augustin Baker, O.S.B. New York: Benziger Brothers. P. 96.

[5] *Hidden Life of the Soul.* From the French of Père Grou, S.J. Philadelphia: Lippincott & Co. 1871. P. 228.

them. He holds out his hands from behind, as a mother does to her tottering child, to balance his uncertain steps as he sways overmuch, now on one side, now on another. He is not to have a way of his own to be applied to everyone. This is what a novice-master does with his novices. He leads them by an acknowledged tradition, and animates them with the definite fixed spirit of the order, and models them, as a faithful copyist, on their sainted Founder. But this is not at all the function of a spiritual director."[6] Cardinal Manning is another instance of a priest whose penitents remained unfettered. "He made it his leading principle to leave each soul as far as might be to the undisturbed guidance of the Holy Spirit, and he often quoted the saying of Bossuet: 'The use of a director is to enable the penitent to do without one.' A book he frequently recommended was Lallemant's *Spiritual Doctrine*, because it brings into such clear relief the action of the Holy Ghost upon the soul in its progress towards perfection."[7]

The saintly Jesuit, Father Lallemant, is indeed a writer who has left us the clearest possible teaching on the point now under consideration. With him purity of heart and obedience to the inner guidance of the Spirit of God are the two poles of the life of the perfect Christian. The end to which we ought to aspire is, according to him, "to be so possessed and governed by the Holy Spirit that He alone shall direct all our powers and all our senses, and regulate all our movements, interior and exterior."[8] He declares that there are few perfect souls "because there are few who follow the guidance of the Holy Spirit," and that "St. Ignatius lays greater stress on the interior law which the Holy Spirit writes in the heart than on the constitutions and exterior rules."[9] Page after page of Father Lallemant's *Spiritual Doctrine* is devoted to instructing the beginner how to advance from commendable exterior acts of virtue to that "far higher perfection which consists in following the interior attraction of the Holy

[6] *Growth in Holiness*, p. 355.

[7] *Cardinal Manning*. By J. R. Gasquet. London: Catholic Truth Society. 1895. P. 55.

[8] *The Spiritual Doctrine of Father Louis Lallemant, S.J.* Translated from the French. New York: D. & J. Sadlier & Co. 1887. P. 170.

[9] *Ibid.*, p. 119.

Spirit and in being guided by His direction." He makes it plain that this direction will be wanting to no one who is faithful in clearing away from his conscience all sin and imperfection; and he lays down with scientific precision conditions of obedience and docility to authority which ensure the soul against all danger of delusion in following the interior guidance of their Divine director.

But, says some one, I have read also, in great spiritual masters, that the director is entitled to assume complete charge of the soul; that the soul infallibly learns from his lips what is and what is not the will of God; and that his words are to be regarded as the words of an angel, or rather of God Himself. True enough. But let us consider other statements of these same masters; let us see whom they regard as competent to take this lofty position. "He is one among a thousand," says Avila. "One among ten thousand," says St. Francis of Sales, "for there are fewer than can be imagined who are capable of this office."[10] "Rare are spiritual directors of the proper sort," writes the Benedictine Schram;[11] and from the Third Book of *The Ecclesiastical Hierarchy* he quotes words that are worth repeating here: "Non debet temere ducem se aliis divini luminis praestare is qui non omni statu suo et habitu simillimus Deo evaserit, divinoque instinctu ac judicio declaratus sit rector atque moderator."[12] "Need I say," asks Père Grou, after having described a good director, "that such men are rare?"[13] And Tauler, although insisting on the utility of a director, declares: "Pauciores hoc frigido inveniuntur tempore."[14] Yet he lived in a time when men of great spiritual discernment were at least as numerous as now. Elsewhere, too, he has recorded his belief that to find a director of the proper sort is well worth a journey of many German miles.

[10] *Introduction to a Devout Life*, pt. 1, c. 4.

[11] *Institutiones Theologiae Mysticae.* Parisiis. Edidit L. Baldeveck, 1868, pars ii, c. 1, § ccxl. Scholium.

[12] *De Ecclesiastica Hierarchia*, cap. iii, § xiv; Textus Graecus apud Migne. *Patrol. Graec.*, t. iii, col. 445.

[13] *Hidden Life of the Soul*, p. 229.

[14] *D. Ioannis Thauleri Homiliae Operaque Alia.* Ed. Laurentius Suriusa. Coloniae. Quentel., 1553, p. 728.

Saint Vincent Ferrer has repeated the sentiment and even the words of Tauler.[15]

It might seem at first sight that there is much of hyperbole in these statements as to the rarity of good directors; and yet every one, on reflection, will admit that a very extraordinary combination of qualities go to make up the character. Knowledge, prudence, and charity are insisted upon by St. Francis of Sales, and it appears that he looked for these qualities to be present in a measure that, to say the least, is not realized in all who assume the office. A special vocation to this particular work is another qualification that we find emphasized as necessary to the director. The grace of discernment, too, is required: *qua sive per propheticam secretorum cordium cognitionem, sive saltem per proprium hujus rei instinctum a Deo donatus fuerit*, says Schram, after having enumerated six other qualities which must be possessed in a perfect measure by a real spiritual director.[16] It may be said, too, that personal spiritual experience and an unusual fidelity to divine grace in the director's own soul are universally reckoned as essential to his fitness.

"Who then can be saved?" is our natural reflection on realizing the character of the qualifications necessary. If spiritual direction is so vital a necessity as we have been told, and yet fit directors are so rare, what shall be done by the faithful? For which of us will presume to put himself forward as so gifted and exceptional a man, the requisite endowments being not so much priestly and official as personal? Nor can we say that, however we fall short of the ideal, we can at least make an attempt, being sure to do good to souls in the little measure that we approximate to the ideal. For it is not a question of more or less. If we have not all the skill; if we do not thoroughly know the organism we are handling; if our fingers are not absolutely sure and delicate, we shall, most likely, do infinite harm: and, therefore, we are bound not to meddle at all, just as a half-brained doctor may not prescribe on the plea that because he knows a

[15] *Saint Vincent Ferrer: His Life, Spiritual Teaching, and Practical Devotion.* By the Rev. Fr. Andrew Pradel. Translated from the French. London: R. Washbourne. 1875. P. 160.

[16] *Instit. Theol. Myst. Loc. cit.*

little about medicine he will perhaps do a little good. The point is that he may and probably will do great harm. All of us remember St. Teresa's complaint in the thirteenth chapter of her autobiography,[17] of the hurt her soul received through the ministrations of incapable directors. St. John of the Cross solemnly admonishes such men of their culpability in the sight of God,—"spiritual directors who are a hindrance and an evil rather than a help."[18] Let us be warned, too, by the example of great masters of the spiritual life whom we find refusing to solve the doubts proposed to them unless "specially illuminated by God." *Vae soli!* if you will; but in a worse plight is *caecus caeco ductus.*

What we have seen might well suffice to frighten the average priest from ever undertaking the care of a penitent soul. Our consolation lies in the fact that to some extent the writers quoted are legislating for an office to which no man is really called or fitted unless he be a saint or a prophet in the strict sense of the word, and therefore endowed with a supernatural discernment of spirits. Such a one may indeed be enabled to act the part of the Holy Ghost to the souls whom he guides; for his powers are more divine than human. But as the office of the director is understood in the Exercises of St. Ignatius, it consists not in playing the Holy Ghost oneself, but merely in facilitating direct intercourse between God and the soul; and the same is true in the case of the average soul striving for perfection. To give "direction" of this sort a very modest outfit is sufficient—nothing more, perhaps, than the common gifts of experience and natural sagacity, granted, it may be, more liberally to some, but denied altogether to none of God's priests. Says Tauler: "If a good director cannot be found then will a simple Confessarius serve though never so ignorant." This should give heart to the least of us.

For even in this humble capacity we can contrive to render valuable aid to those who seek assistance from us. By timely warnings, for instance, we can give help which will be none the

[17] *Life of Saint Teresa.* Written by herself. Translated from the Spanish. Philadelphia: Cunningham. 1870. C. xiii, p. 132.

[18] *Ascent of Mount Carmel.* By Saint John of the Cross. Translated from the Spanish. London: Thomas Baker. 1889. Prologue, p. 5.

less precious for being of a negative kind. We can make such suggestions as the following: "Do not pursue that practice; it is ostentatious." "Wait awhile before taking that resolution." "Be careful lest such a line of conduct endanger peace at home." "Be cautious about your health in this matter." Further, we can often with good results venture upon positive advice of a general kind, such as: "Follow the ordinary practice of the devout." "Try to attend daily Mass, if your duties permit." "Visit the Blessed Sacrament more frequently." "Give meditation a trial." "Set aside some time for spiritual reading." "Give alms and coöperate in the good works of your parish." "Cultivate a kindly and charitable manner at home." These suggestions may safely be offered even to one who has been and will continue to be a stranger; they are suitable to all who are zealous for spiritual progress; they suppose nothing of that solemn and sacrosanct relationship aspired to by some; and multitudes of elect souls need nothing more. How often will advice of this kind profit those who would be hampered, if not hurt, by more minute directions, and by commands to communicate very frequently; to adopt some elaborate scheme of special devotions; to bind themselves by strict promises, perhaps by vows of obedience; to enter upon painfully long and searching self-examination, and yet longer and more painful explanations of unexplainable interior difficulties. All this is tolerable only in most exceptional cases, namely, when there is question of a class of souls that we ordinary priests had better abstain from undertaking to direct. And as for the not unknown practice of making it equivalently impossible for the penitent to consult or to choose another director, it is flatly against the dictates of sound reason, the universal teaching of spiritual writers, and the mind of the Catholic Church. Who can forget St. Teresa's advice to secular persons "not to lose their virtuous liberty to choose directors;" or the agony of soul experienced by St. Jane Frances de Chantal in consequence of having vowed to remain under the direction of the Friar Minim ?[19]

Doubtless it is the occasional appearance of a prophet, of a St. Francis of Sales, or a St. Teresa, that creates a demand for the

[19] *Life of Saint Jane Frances Fremyot de Chantal.* By Emily Bowles. London: Burns & Oates. 1888. Pp. 37 and 48.

continuation and multiplication of what might be called, for convenience, "supernatural directors,"—of those who, in virtue of a special and divine commission, are entitled to assume a sort of dictatorship over certain souls; and this demand is apt to be answered by a supply of an altogether inferior and entirely natural quality; that is to say, ordinary men without genius or inspiration are almost forced to come forward to undertake what only extraordinary men can be expected to accomplish. This perhaps may explain the prevalence among some of a conception of the office of a spiritual director, which at best is surely very un-Salesian, un-Teresian, and un-Ignatian, and at worst is quite un-Catholic.

God's ordinary providence in this matter is easily justified when we reflect how hurtful it is for the soul to be continually nursed and spoon-fed and kept in leading-strings until it is crippled through long disuse of its own faculties; and how healthful it is for it to be left to stand alone, to fight its own battles, to wander in the dark, and so to be driven back upon God, the Guide of guides and the Director of directors. To live continually in the company of a strong character and commanding intellect which decides everything, does everything, rules everything, takes all the responsibility, is most often a calamity for weaker characters and feebler intelligences. What seems to support them really cripples them,—as the day of separation usually proves. In this, human beings resemble a far nobler organism. "It is good for you that I go away," says Christ to His Church; "for if I go not away, the Paraclete will not come." The Church would never have developed her own mind and character had she been able to run to Christ in every doubt and difficulty; had she not been driven to seek guidance in her own bosom, where the Holy Ghost dwells,—as, indeed, He dwells in every Christian soul, which is truly a church in miniature.

It would be an utter anomaly in history were the administration of the *forum internum* to be carried on by a never-failing succession of miracle-workers and prophets; it would be a fatal mistake were we to imagine that the sacerdotal vocation implies the duty of undertaking to relieve penitents of the need of personal vigilance and spontaneous effort. The ordinary confessor has neither right nor ability to assume dictatorship over any soul

but his own. That certain saints have done so is merely an instance of the enormous difference between them and ourselves. Our duty is summed up in the obligation to teach by word and act that the path to perfection can be made clear only by light from Heaven, and that penitents can expect little from directors but much from God. Thus alone can we honestly discharge the debt incurred by us when we permit a soul to entrust itself to our direction.

We have been concerned thus far with the relations existing between a soul and its regular confessor. There is a kindred topic that might profitably be considered. What priest has grown old in the ministry without having been horrified sometimes at the almost indecent recklessness with which some of his brethren treat affairs of conscience that involve issues of spiritual life and death! Now it is a young presbyter, with the oil of ordination scarce dry upon his hands, deciding vocations in the light of the very dubious assistance afforded by his "Moral" and his "Neo-Confessarius;" unconscious, apparently, that such matters require a caution, a breadth, an experience, from which he is at present immune. Again it is a missionary, "on the wing," who proffers a snap-judgment concerning some important and intricate matter which he is quite incapable of thus deciding without the aid of a special divine illumination; leaving the local pastor to repair at great cost of time and effort the damage so easily and quickly done. Examples might be multiplied. All would tend to demonstrate the wisdom of abstaining from interference in matters relating to the direction of souls, except when our obligation is beyond question; and even then of proceeding cautiously and diffidently; and of never, absolutely never, appropriating to ourselves prerogatives, however trifling, which Divine Wisdom has not made ours.

CONFESSARIUS.

THE PERSONAL FACTOR IN RELIGIOUS BELIEF.

CARDINAL NEWMAN, in a famous passage in his *Apologia*, dwells at length on the great obstacle to belief in the existence of God which confronts the soul when brought face to face with the fact of His apparent absence from the universe. "To consider [he says] the world in its length and breadth, its various history, the many races of man, . . . their enterprises, their aimless courses, their random achievements, . . . the tokens so faint and broken of a superintending design, the blind evolution of what turn out to be great powers or truths, the progress of things, as if from unreasoning elements, not towards final causes, the greatness and littleness of man, his far-reaching aims, his short duration, the curtain hung over his futurity, . . . the defeat of good, the success of evil, physical pain, mental anguish, the prevalence and intensity of sin, . . . the dreary, hopeless irreligion, . . . all this is a vision to dizzy and appal. . . . I look out of myself into the world of men, and there I see a sight which fills me with unspeakable distress. The world seems simply to give the lie to that great truth [of God's existence] of which my whole being is so full."[1]

"The main difficulty," he writes elsewhere,[2] "is *to believe at all* . . . that there is a living God, in spite of the darkness which surrounds Him, the Creator, Witness, and Judge of men."

The world is a very real thing; its interests admit of no rival; material cares, sensible pleasures, carnal needs, absorb the attention, leaving little place for the thought of One whose claims, while spiritual, are paramount and all-embracing. When we look beyond ourselves, endeavoring to focus our gaze upon God, our minds are full of darkness and perplexity, that deepen and increase the more we analyze this fundamental thought of an Otherness to whom we bear necessary relations of dependence. That God exists; that He possesses every possibility of perfection, and so the highest form of existence known to us, personality, though in an infinitely fuller degree; that we owe our own continued life as

[1] *Apologia;* ed. 1890, pp. 241–242. *Cf.* the whole passage: "Starting then with the being of a God, . . . absolutely beyond human solution."

[2] *Discourses* (Qu. in *Grammar of Assent;* ed. 1895; note ii, p. 497).

conscious units to His creative and conserving power; that we are mortals and are made for Him—all these truths may be brought home to us apodictically by logical arguments, without covering the underlying nakedness of pessimistic doubt. The arguments for a superintending and personal Providence drawn from design or causation, however convincing theoretically, fail in many cases to win more than a barren assent, forgotten or withdrawn the moment after the dialectical victory has been scored.[3] No doubt, it is to a great extent a question of temperament. The mind *naturaliter theistica* sees God everywhere: the giant mountain-peak capped with white fields of eternal snow is to it a faint image of His incomprehensible power; the fair landscape, bathed in the warm rays of the setting sun, a far-off reflection and gleam of His ageless beauty; the trackless ocean, the boundless realms of unexplored space, do but mirror His immensity; from a contemplation of the creature it rises instinctively to the thought of the Creator; it beholds the Giver in the gift, and worships God in the petal of the smallest flower, which it fails not to recognize as His handiwork. The mind *naturaliter logica* cannot but assent to a conclusion deduced from sound premises. The notion of an infinite series of causes seems repugnant to right reason, and it dogmatizes uncompromisingly on the existence of a First Principle, eternal, uncaused, immutable, necessary, adequate to account for the manifold effects whose existence would otherwise be inexplicable.

But there are certain minds which are not satisfied with such proofs. Just as a man born blind may be told again and again of distinctions of color, or of the nearness of objects, and may nevertheless remain persuaded that his own wrong notions are true; so a man may have at his fingers' ends all the arguments for the existence of God, or for the Christian religion, that seem to others irrefragable, and remain personally unconvinced of their validity so far as he is concerned. The make and framework of

[3] *Cf.* Newman, *Apologia;* ed. cit.: "I know that even the unaided reason, when correctly exercised, leads to a belief in God . . . ; but I am considering the faculty of reason actually and historically; and in this point of view, I do not think I am wrong in saying that its tendency is towards a simple unbelief in matters of religion" (p. 243).

his being seems to exclude so easy a solution of the puzzling riddle of his existence.

To such a mind only one line of thought appeals with any force—that which starts from within, assuming nothing as certain that lies outside the scope of the individual horizon. And surely there is some force in this class of argument, too. The subjective analysis of the Self, its postulates, its conditions, its constitutions, may lead as truly as the consideration of the external world, or of the logical necessity for a First Cause Himself uncaused, to belief in One infinitely transcending the boundaries of the finite intelligence, who has left an echo of His presence in the human soul itself. The personal argument is often overlooked; yet it has a validity of its own as strong as the argument from design or the arguments called cosmological. Beneath the deeps of human personality may be found traces of the God (unknown, unrecognized in the works of creation, unreached by the efforts of reason), who has not left Himself without a witness in the centre of conscious life. "O man," writes the great introspective Doctor of the West, "go not abroad: retire into thyself, for truth dwells in the inner man."[4] To him whose clouded vision fails to see the Creator in the beauties of His creation, or whose befogged mind cannot arrive at any clear knowledge of His existence, we can say with irresistible appeal, Behold Him within the limits of thine own personality!

When we pursue this train of thought, looking within, instead of without, ourselves for God, we find more than one way-mark leading us to His presence.

The first and most unmistakable of these signs is conscience, "that great internal teacher of religion . . . nearer to us than any other means of knowledge." The argument for the existence of God which alone[5] appealed irresistibly to one of the greatest minds af the age, was just that drawn from the clear witness, which no one could gainsay, of the voice of conscience

[4] St. Augustine, *De Trinitate*, iv, 7.

[5] *Cf. Apologia;* ed. cit., p. 241: "Were it not for this voice, speaking so clearly in my conscience, . . . I should be an atheist, or a pantheist, or a polytheist. . . . I am far from denying the real force of the arguments in proof of a God, drawn from the general facts of human society and the course of history; but these do not warn or enlighten me."

speaking peremptorily, as though distinct from the individual, while present to him in the very depths of his being. "Conscience [in Newman's words] is a personal guide, and I use it because I must use myself." There is no escape from it. The man who denies God most vehemently with his lips, is forced to confess to himself that he cannot drown the echo from outside which reverberates unceasingly throughout the chambers of his soul. I may determine upon some advantageous course of action that I know to be wrong, place morality on one side, quench the spirit; but all the time a voice speaks to me sternly in accents of warning, remonstrance, judgment, reproof, telling me that I am offending a Being to whom I owe reverence and fealty. This note of Otherness borne unmistakably by conscience, can only lead to one conclusion—that there is a Being outside myself, conscious, personal, who knows my conduct and passes it in review. For what does conscience imply? Nothing else but that I am a unit with relationship of dependence to Another not myself.

Plainly this inner mentor cannot derive its authority from me, or indeed be part of me at all. If conscience were only a phase of the soul's own activity, it would not bear the distinctive mark it does of *independence*. Its voice speaks with authority, ignoring my wishes, at times directly opposing them. And how could it do so unless it started from a Supreme Being, before the bar of whose judgment it assures me my actions must inevitably pass?

This characteristic of judge manifested by conscience, affords indeed an additional argument for its externality. Not merely are we assured that God exists—the primal truth "of which our whole being is so full"—but of the way in which He exists. Conscience passes sentence upon us; it reveals God to us, not as a vague abstraction or as a phantom of the imagination, but under the attribute of retributive justice. We learn from its message that we cannot sin with impunity. God teaches us by its informations that He is primarily "a God of Judgment and Justice . . . One who, not simply for the good of the offender, but *as an ena good in itself*, . . . ordains that the offender should suffer for his offence."[6] The soul that sinneth must surely die.

Conscience, then, comes from without, although it speaks to

[6] *Grammar of Assent*, p. 391.

us clearly from within. It holds the place, is the vicegerent and representative of God placed in the citadel of our personal being. It witnesses to His existence and nature while it speaks in His name. It is "the aboriginal Vicar of Christ, a prophet in its informations, a monarch in its peremptoriness, a priest in its blessings and anathemas, and even though the eternal priesthood throughout the Church should cease to be, in it the sacerdotal principle would remain and have its sway."

Another witness to God, and one hardly distinguishable from conscience, is the *primitive distinction* between right and wrong, the "moral order" of Fichte, leading naturally to Matthew Arnold's "eternal not-ourselves that makes for righteousness." Just as conscience dictates to us the character of our own acts, making us pay the penalty if we disobey its injunctions; so do we pass judgment instinctively and unerringly on the merits or demerits of others' lives. There are in either case first principles of right and wrong which we cannot disregard. This primitive notion of a touchstone of conduct, in relation to others as well as to ourselves, cannot spring wholly from within; for how could it then possess the feature of a peremptory decision and command which it does not lie in our power to dispute? No matter how much the individual may wish to bring the distinctions of the moral law under the control of his personal whim, he finds that he cannot do so except by a palpable self-deception. Human actions place themselves under categories not of his choosing: they take rank as right or wrong, and he *knows* them as such independently of his own selfish desires.

This supremacy of the first principles of morality inherent in man, irrespective of the dictates of free will or of the clamor of uprising passion,—principles of which he cannot rid himself, can only be derived from a source external to him where the fulness of righteousness dwelleth.

There is, however, an objection which at first sight seems fatal to this whole argument. Conscience, we are told, is so various, its distinctions so contradictory, that it can be no safe guide to heaven, or valid teacher of spiritual truth. Nor is it different with our conceptions of morality compared with those of debased classes of uncivilized mankind. A seemingly direct violation of

the natural law to our judgment is considered a positively virtuous act to certain savage tribes. Can God be Janus-faced? Can morality be purely relative and arbitrary? Do these facts not point to the *subjective* nature and origin, alike of conscience, and the elementary distinction between right and wrong?

The difficulty, when examined, will be seen to rest upon a misconception. We assert that there *is* a voice speaking in stern accents of warning and reproof, of which we are convinced that *we* are not the source, however blended it may be with harsher notes of our own, and made discordant by the dissonance of sin; we assert that there *is* an instinctive separation in our minds between what is right and what is wrong; although we do not deny that the line of demarcation may become less distinct on account of the human *media* through which we see it, and in some case may be altogether lost, or rather be wrongly perceived, so that good may appear bad, and bad good.

All that we are concerned to affirm, and universal experience corroborates our assertion, is that conscience admits of no appeal, bearing as it does on its face the mark of an external Judge; and that at the bottom of our minds there are certain principles of morality which make us, whether we will it or not, distinguish the right from the wrong. God is the author of this distinction, however warped and obscured by human imperfection, even as conscience is the echo of His voice; and the more it is realized the nearer is He approached.

Arising from this primitive enactment of the moral law, separating evil from good, is the *striving after the ideal* in aspiration and conduct which is to be found in some degree in every human soul. No man, even the most degraded or licentious, but hears at times faint whisperings of better things out of his reach yet wholly desirable. To tear from his heart the image of the divine that no grossness of sin can obliterate, is to deny God. Everyone, at least at some time or other of his life, endeavors to act true to a certain standard: he will not steal, although he may be a drunkard; nor lie, however deeply he may otherwise have fallen into the mire. There is honor even among thieves.

It is nothing to the purpose to urge that the ideal is beyond our grasp, a mere chimæra, an impossible figment of the imagina-

tion, or at all events rarely, if ever, attained. If the ideal were completely within our power to realize, it would cease thereby to be ideal and man would be perfect.

> "Ah! but a man's reach must exceed his grasp,
> Or what's heaven for? All is silver-grey,
> Placid and perfect with my art: the worse." [7]

From the very fact that man is advancing towards perfection, often stumbling on the way, the mark and prize of his journey can never be wholly reached here. Yet it exists for all that; its very unattainableness stamps it as divine. Were it of man's devising it would correspond to his powers and be no greater than they. It is on account of his origin, because it has its roots in God, that it seems inaccessible to human efforts. We seek after the true, the beautiful, the good, in our thoughts, volitions, and acts; and are conscious in the very heat of our search that its object is something divine. Man cannot rid himself of the belief that his perpetual groping progress after the ideal and the infinite cannot have arisen purposelessly, but must lead to a definite result. It can refer to, and end in nothing less than the Supreme Being who is its author, Himself the all-perfect and unchangeable rest and satisfaction of the finite personality that seeks Him in a dark manner.

> "In completed man begins anew
> A tendency to God. Prognostics tell
> Man's near approach; so in man's self arise
> August anticipations, symbols, types,
> Of a dim splendor ever on before
> In that eternal circle life pursues." [8]

At this point we naturally arrive at the last, and perhaps the most convincing, of the proofs from the evidence of our own minds for spiritual truth. There are other cravings in man besides those springing from conscience and morality that can only be satisfied in God. He has *religious* instincts no less than *ideal* longings. The universal recognition of the need of religion of some sort bears mute witness to the central facts of human life that man is not sufficient for his own happiness. He has claims

[7] Browning, *Andrea del Sarto.*

[8] Browning, *Paracelsus*, pp. 185–192.

which lead him outside himself, needs that he cannot satisfy, desires that all the goods of the world and all the finite pleasures of sense can never exhaust; in a word, he finds from experience that he cannot do without God. This is the only explanation of the multitude of religions that abound wherever he exists. Fetichism and Totemism, Atavism and Henotheism, Polydæmonism and Polytheism, Buddhism, Mohammedanism, and Christianity, alike declare that there are blanks in the soul which nothing within the sphere of the individual life can fill.

This widespread belief in the existence of a Personal Power external to the human mind and yet its rewarder, lawgiver, and judge, points to an objective reality as its goal. Man could not be responsible for its origin, for its very conception implies an essential separation between the soul and Him whom it owns instinctively as its Lord. If we go back to its first roots we find the note which it never loses of otherness. The Non-ego is fundamentally contrasted with the Ego. How could the human person have elaborated the notion of a Being outside the realm of nature, wholly distinct from him, unless that notion were implanted in his breast by God? The mind could only stretch itself out towards God if God were there for it to find. The external world shows itself to be objectively real by the act of sensible knowledge in which the mind knows itself as a *passive recipient;* and God, the supreme, ultimate Reality, manifests His existence when He permits the soul to feel after Him, flooding it actively with the light of His presence. Man could not have evolved the idea of God any more than that of an external world which only existed in his imagination.

It has, indeed, been argued with some show of reason, that the fact that a man endeavors to find his rest in God by religious belief no more demonstrates His objective existence than the desire of a maniac for a mountain made of gold proves that such an impossibility exists. But there is a fallacy in the argument. A mountain exists; gold exists; it is only in the juxtaposition of the two that unreality creeps in. The disorganized mind is responsible for the distorted conception; but it could not arrive at the conception unless it had previously assimilated the ideas (obtained from external things) which it afterwards unites wrongly. So

with the craving after God. He exists as the object of desire, the Supreme Good beside whom all other goods pale, or the soul could not stretch out towards Him. The notion of an infinite, all-perfect Satisfier presupposes that He has implanted upon the being that seeks after Him the thought that He is, the certainty that He can fill up every void in the nature which He has made. Unless God existed objectively, man could never have realized that He existed at all; nor turn to Him in the moments of his sorest and deepest need. All religious belief would be an idle dream without the real existence of a Supreme Being from whom it arises, around whom it circles, in whom it ends. It is so fundamental and far-reaching as to be inexplicable on any other hypothesis. In truth the cry of St. Augustine is as old as the human heart: "Fecisti nos ad Te, Domine; et inquietum cor nostrum donec requiescat in Te—Thou hast made us for Thyself, O Lord; and our heart is restless until it rests in Thee." The words do but "express the elementary law of psychology," as Mr. Thorold well says. "Neither the sensual nor the sentimental life can [afford self-escape into something higher], for nature or society constantly throws us . . . on the hither or farther side of its perfect realization. In the Divine life alone . . . are we sure of ultimate success. There are no organic resistances in the world of the Eternal."[9]

There are cravings in the soul which nothing human can satisfy. The intellect can only slake its thirst at the fountain of Truth itself; the will can alone find its adequate object in the Supreme Good which it seeks after and rarely obtains. It is here that Christianity shows its divinity. Other religions indeed bear witness to potentialities in human nature which cannot be actualized except in vital relationship with God, desires which can never be realized in finite possession; but they stop short of giving their adherents a surety of what they promise. Christianity alone brings down to earth the Divine life itself, opening the gates of Paradise to mortal men and filling the soul with the "good things" of eternity. Man, if taken up into God, feeds upon God, becomes identified with God. His highest aspirations are fulfilled, his

[9] *Introduction to the Dialogue of St. Catherine of Siena*, by Alger Thorold. 1896. P. 14.

deepest needs satisfied to the uttermost. The God-Man restores and deifies the human nature which He assumes. The Christian soul, baptized into the Triune Name, is made partaker of the Eucharistic Bread that is the foretaste of everlasting life. Dormant powers quicken at the touch of Jesus; desires after repentance end in full assurance of peace; the spirit vivifies the dead bones of sin's charnel house; the whole nature comes into touch with the unseen world of supernatural truth; the person at length knows himself to be at rest and free in the act of blissful communion with an Incarnate God. All this, not to speak of other benefits, such as the pardon and the remedy for which the sin-stricken soul cries out in its extremity, the religion of Christ uniquely and absolutely affords. It is because it is the complement to every part of our complex being that we cannot fail to recognize its truth. If man cannot live without God, still less can his nature find its harmonious development outside Christ. God is his last end; everything corroborates this truth; but God revealed in His Son can alone give him the surety that he is fulfilling his destiny *now*. The uncertain and transitory nature of earthly joys, the quickness with which a reputation of years vanishes, or hardly-gained riches perish, or the object of tenderest love is lost, belie their claim to be worthy of our best endeavors. The cheap toys of time's short day are seen to be as nothing when compared with the lasting treasures that lie hid in Christ. Personal experience tests their relative value; Christianity can fearlessly await the verdict. Deep down beneath the cares and trials and manifold disappointments of life, it declares there are voids which it alone can fill—voids, spiritual, moral, intellectual, which, when filled, allow the uninterrupted possession of serenity, peace, soul-filling joys, undisturbed by failures, troubles, griefs, or perplexities, eternal as God Himself.

In the study, then, of the human *persona* we may find sure evidence of the objective existence of a Supreme Being, Personal, Infinite, All-perfect, who is judge of our actions, the true object of our love, at once our Creator and Redeemer, the satisfier of our every need, the one possible explanation and ending of our tangled lives. "He that sees himself truly as he is, sees God." A materialistic science may endeavor to remove sign after sign of designing power in the works of Divine hands, and end by banishing the

Creator from His own world; a false philosophy may blind the intelligence into denying the necessity for a First Cause as the adequate reason for the chain of secondary causes that we see everywhere around us; but the witness of the human soul remaineth:

"As a shell, man is murmurous of God."

W. R. CARSON.

Florence, Italy.

LUKE DELMEGE:—PART II. ILLUMINATION.[1]

XXX.—CROSS CURRENTS.

HE congratulated Mary warmly on the success of her dinner. He had seen nothing like it, since he had left England. Mary blushed with pleasure.

"I did not think it was possible to procure such fowl at this time of the year," said Luke.

"Oh, the neighbors were good, your reverence," said Mary.

"The neighbors?"

"Yes," she said. "Mrs. Mahony sint the chickens; and the ducks came from Mrs. Cleary's yard; and—"

"You surprise me," said Luke. "How did these people send them? You purchased them, of course?"

"Indeed'n I didn't," said Mary. "The laste they may do is to help their priests, who are workin' night an' day for thim."

"But, my good girl, it was highly improper to solicit from these poor people—"

"I didn't solicit," said Mary, whose temper was rising.

"Then how could they know that I had a dinner in contemplation?" asked the bewildered Luke.

"Know?" said Mary, with a toss of her head. "They know more'n that. The know what's inside'n you."

Luke was silent for a few seconds.

"Was there much glass broken?"

"There was, thin," said Mary. "But it wasn't ours."

"Oh, the parish priest's? That makes it all the more necessary that we should restore it."

[1] *Copyrighted*, 1901, by the AMERICAN ECCLESIASTICAL REVIEW.

"Ah! he won't miss it," said Mary. "Sure, he has double your jues."

"Oh, no, no, no," cried Luke, amazed at this liberal theology. "He has been very kind; and we must return every article he has lent us."

"There'll be a nice hole in your quarter's wages," said Mary to John in the kitchen. "You'll have to pay for all the glass you broke."

"How could I help it?" said John. "Sure, every one knows that things *must* be broke."

"You'll pay for it," said Mary. "And they were the parish priest's; and worth about half-a-crown a glass."

"Begor, thin, if I do, I'll have it out of him," said John.

"Not while I'm here," said Mary. "If you put a wet finger on anything while I'm here, you'll suffer for it."

Luke visited his pastor.

"I must congratulate you," said the kind old man, "on that beautiful dinner last evening. It was a rare pleasure."

"Only for that unhappy discussion," said Luke. "I really must forego everything of that kind in future. It disturbs me too much."

"Much better than foolish talking about each other," said the old man. "Youth is the age for problems; old age is for the one great certainty."

"You must give me a few days' indulgence," said Luke, "to replace that glass which was broken. I hope to have it all from the city in a week."

"Now, never mind, my dear boy! I'm disposed to make the little sacrifice cheerfully, you have made such a convert of that poor boy. You must lend him to me in future, when I give our little parties here."

Luke was not quite so enthusiastic about his convert. Complaints were coming in from the people; and little bills appeared on his breakfast table every second morning.

To wan pare of chickens, kilt by the mare—5/—

MAIRY HAIGERTY.

To five bags of otes for the mare, £2—7—6.

JOHN RAFFERTY.

To wan dashboord, kicked to pieces by the mare—15/—

DANIEL REGAN, *Carpenter.*

To wan sheep, run over by your car, with one leg broke, comin' home from the fare at Kildinan—£1—10—0.

JAMES DALY.

"This won't do," said Luke. "It means bankruptcy. Come here," he said to John; "read these. What does it mean?"

"Mane?" said John. "It manes that they're the graytest liards and rogues unhung. I admit the oats; but all the others are chayting."

"These people would hardly send in bills without reason," said Luke.

"They wouldn't only they think you're innocent-like," said John.

"Well, it must be stopped," said Luke. "You're giving the mare too much oats. She's getting restive."

"Annythin' you plaze, yer reverence," said John. "But don't blame me if she breaks down on the road."

"You seem to have taken whiskey this morning? I thought you had the pledge?"

"Me—whiskey?" said the startled John in horror. "Devil—ahem—not a drop since I took the pledge from the parish priest, so help—"

"Sh—sh," said Luke, horrified. "I may be mistaken. Our senses deceive us. But there's an unmistakable odor of spirits around the room."

"Maybe the decanther is broke," said John, looking with great anxiety towards the sideboard.

"Hardly," said Luke. "Now, be a man, and confess decently that you have broken the pledge."

"Would it break the pledge," said John, with the tone of a casuist propounding a difficult problem, "to *smell* sperrits, or to draw them in wid your bret?"

"Well, hardly, I think," said Luke. "But I can scarcely conceive how such remote contact could leave behind such permanent results."

"Well, yer reverence," said John, with the air of a man unjustly accused, and who is playing the trump card for acquittal, "this is what happened, and you'll see I'm innicent. I wint down this mornin' to Mrs. Dennehy's wid a message for Mary—that's the housekeeper—"

Luke nodded.

"And just as I intered the dure, what wor they doin', d'ye think?"

Luke declined to conjecture.

"Watherin' the whiskey," said John; "watherin' the whiskey." He spoke as of a sacrilege.

"'What the d—— are ye up to?' sez I. 'Thry, is it wake enough,' sez Mrs. Dennehy. 'I won't,' sez I; 'I've my pledge an' I'll keep it, wid God's blessin'. 'Thry it,' sez she agin. 'Sure, you needn't swalley it; and ye have betther taste,' sez she, 'than whin you wor drinkin'. She was fillin' up a glass, as she was spakin'. 'Stop that!' sez I, 'stop that!' 'Tis only a sample,' sez she. 'Sure, ye needn't take but as much as ye like.' So I smelled the glass. ''Tis strong stell,' sez I. 'So I thought,' sez she. 'It wants more wathering.' ''Twould spile it,' sez I. 'Taste and see how wake it is,' sez she. 'I tell you, 'oman,' sez I, 'I can't.' 'Did you iver see such a fool?' sez she. 'Sure, I'm not axin' ye to dhrink it, but to taste it.' Wid that I tuk a sup in my mout', when the young blagard began to laugh at me. And begor, I got mad, and was goin' to say somethin', whin I forgot all about the whiskey, and down it wint the wrong passage. An' I coughed and coughed, as if I was in a decline. Thin, Dennehy had to slap me on the back; but begor, 'twas no use. I was coughin' and coughin', till I was black in the face. 'Begor,' sez she, 'you'll have to swalley the dhrop now, whether you like it or no; or else we'll have a corp in the house.' So begor, I had to take the rest of it; but *'twas in wather.* That's all, yer reverence, the same as if I'd kissed the book."

"Well, you'd better go and renew the pledge," said Luke. "I won't keep you on other conditions."

"Sure I often hard yer reverence sayin' from the althar, that a thing is no harrum, if you can't help it!" said the bewildered John.

"That'll do," said Luke. "Get away, and bring me a note from the parish priest."

So Luke was not quite so enthusiastic as the good pastor; and he changed the subject.

"Some of these poor people," he said, "have been asking me to assume the presidency of the local branch of the League. Do you see any objection, sir, or do you deem it prudent?"

"There certainly is no objection," said the old man, "but it means trouble, and even disappointment to you."

"I shouldn't mind the trouble," said Luke, "but I fear the disappointment. I cannot make out why my good old pastor, Canon Murray, is able to turn his parish into a little Paraguay, but all other efforts seem to be abortive."

"It's the dread of the superior powers, which are quite out of sympathy with the people, that paralyzes everything," said the old man.

"Well, if it does nothing else but to make them hold up their heads and assume an air of manly independence, it is worth trying."

"Quite so," said the old man, resignedly.

So the Rev. Luke Delmege became President of the local branch of the League. His first speech was sensational.

"I want you distinctly to understand," he said, "that if I am to remain your president, it must be on condition that your constitutions are strictly observed. I shall allow no backsliding. (*Hear, hear.*) Nor shall I have any distinction of persons. (*Hear, hear.*) If the rules are violated, you'll hear from me. Now, I understand that some gentleman has a resolution to propose. You will please mark its phraseology, so that no one can say afterwards that he did not understand its significance."

The resolution was:

> "*Resolved:* That we, the members of the Rossmore Branch of the Land League, hereby solemnly bind ourselves not to take off our hats to any man in future, except the priest."

There was a long and heated discussion. They all knew at whom it was directed—a local magnate, fierce and fiery, and military, with a great tawny mustache, that he tied behind his neck sometimes, like the mighty warriors of Jena and Austerlitz. He was by no means popular, but very much dreaded, and he

loved salutations in the market-place. Indeed, it was whispered that sometimes, when he had English visitors at the Lodge, he used dispense sundry sixpences to the gamins of the village to secure their fealty.

Sundry amendments were proposed, debated, and rejected. One demanded that the clause, "or when passing the chapel door," be inserted. Another insisted that the words "or our sweethearts" should be the final clause. Another thought that "cap" should be put in after "hat," "because," he said, "there were fellows mane enough to lave their hats at home in order to escape the pinalty." However, it was finally decided that the original resolution should stand. Then Luke arose.

"Now," he said, "that resolution is after my own heart. I am a thorough democrat in the sense that I hold that every man is just what he is in the sight of God, and nothing more. And I tell you, that until you conceive this lofty opinion of yourselves, and understand the necessity of the self-respect that accompanies it, there is no chance that our generation can work out the liberties of Ireland. We want men, not pieces of putty in the shape of men—." Much more he told them, as they wondered and were glad. And he read a page or two of Carlyle, and wound up with the declaration, "that the true *Shechinah*—the revelation of God to the world—is man!"

This evoked tremendous cheering, and Luke floated on the blissful tide of popularity.

"Yerra, that's the man we want."

"That's the way to talk to 'em. Begor, now we'll see who's who!"

"Afther all, 'tis these quiet min have the go in 'em. Faith, he'll make 'em quake!"

"The ould Gineral will be a sight on Sunday. He'll want a pound in sixpences to bribe the young blagards to shaloot him."

There were some other trifling matters, however, where Luke was not quite so completely in touch with his admirers. His proposal to bring down an organizer, or teacher, in the shape of a young lady from Dublin, who would instruct the farmers' wives how to prepare poultry for market, was met with a kind of playful scorn. It was unintelligible. Luke explained; and told them a good

deal about the anatomy of fowls, the various chemical elements in food, and the carnal desires of the English, who wanted fat fowl for good money. It was no use. The idea of importing a city girl to teach farmers' wives how to raise chickens was too absurd. And when the good women heard it, there was great hilarity. And many and pungent were the jokes that echoed around the hearths in many a peasant's cabin during these days. Yet Luke persevered. He had a mission, and was determined to fulfil it. He returned to the subject again and again; showed how many thousand chickens were imported into England from Normandy and the Channel Islands year after year; counted up the millions of eggs that were used in one biscuit factory in England; and dilated on the certainty of opening up a market for fruit and vegetables in London, and the thousands of pounds that might be made from strawberries alone. They only shrugged their shoulders, laughed, and turned it into a joke. Then Luke saw there was no use in appealing to the cupidity of this people. Some other chord must be touched.

His sermons, too, for similar reasons were a failure. Luke disdained appealing to the passions or sentiments of the people. He had read somewhere that the Greek equivalent for preacher is an interpreter or expounder—thence a player, or actor. And, with his high ideas of humanity, and his reluctance to gain an unfair victory, he reasoned, argued, but disdained using the least word or gesture that might affect the feelings of the people at the expense of reason. His choice of subjects, too, was original. He spoke of justice, temperance, punctuality, foresight—the great natural virtues which must be the foundation of the supernatural superstructure. Alas! what could these poor people, thirsting for the waters of life, as plants thirst for the evening shower, what could they make of such reasoning and philosophy?

"Begor, he must be very fond of the money. He's always talkin' about it. Post offices and savings banks, an' intherest! Why doesn't he spake to us of the Sacred Heart, or our Holy Mother, or say somethin' to rise us, and help us over the week?"

"Wisha, indeed, Cauth, 'tis a change from ould times. The ould prieshts used to tell us: Never mind! God is good, and He said He would. Thrust in Him. And look at the Blessed and

Holy Family! Didn't know whin they had their brekfus, where they'd get their supper; nor whin they had their supper, where they'd get their brekfus. But now, 'tis all money, money, money."

"I suppose he has a lot of it, Maurya?"

"They say he have. But he's the quare man. He thinks nothin' of givin' a half-crown or a shillin' to a poor man, but begor, if you put your nose inside his gate to look at a flower or a head of cabbage, he'd ate you. Look at that poor angashore, Kate Mahoney. In the ould times, she'd always a sate in the priest's chimley-corner; and whin the dinner wos goin' on, she'd stick her fist in the pot, and take a pratie, and ate it; or perhaps, pick a bit of the chicken, or rub the pratie agin the bacon. Pillalu! whin this man hard it, he got into a tearin' passion. Poor Kit will niver see the inside of that kitchen agin. But he gives her a shillin' a week all the same."

"And, shure, they say he was goin' to dismiss that poor boy he has—and a hard job it is—because he caught him takin' out a han'ful of oats in his two pockets to give the poor widda Maloney for her little chickins."

"'Tis thrue, I believe. And shure what have he, but what the people give him; and sure what they give him, is their own."

"I suppose he belongs to a high-up family intirely?"

"Wisha, hard to say. Nobody knows who's who, nowadays. But, if he's anything to the Delmeges of Lisnalee, he's be a cousin of me own—"

"You wouldn't be afther tellin' me, Cauth?"

"I would, indeed. But I wouldn't purtend it to him for the wurruld. I don't want bit, bite, or sup of him, thank God. If we're poor, we can be dacent."

The eventful Sunday came at last, which was to witness the triumph of the democracy—the first assertion of manly independence which the people of Rossmore were called upon to make. There was great exultation in the minds of the strong and virile—the glamor of battle and victory; and corresponding depression in the hearts of the weak and the wavering. For the "Gineral" was a great power. A faultless disciplinarian, he had been cordially hated in the army. He now brought into civil life the iron

discipline of the profession. He, too, was a beautiful, polished, merciless machine. He sought to make all his subjects like himself. He took credit of having made Rossmore what it was—an English village planted in the midst of an Irish population. And he drove through the one street of the village with great pride, when he showed his English visitors what he had effected. And the people hated him. He was a callous, merciless, unfeeling despot, who evicted remorselessly, if everything was not pipe-clayed; and sent his alarmed subjects to hell, if a hen walked across the tiled and sanded floor. And what a doleful place an Irish village would be without the morning *reveillé* of a dozen chanticleers!

The proposer and seconder of the famous resolution had posted sentinels all along the road through which the "Gineral" had to pass to church. Now, he always timed that triumphant march, so as to meet the great bulk of the villagers as they returned from Mass; and he always drove in a very high trap, so that the eyes of his subjects should be upturned towards him. He got a little start of surprise, when the first batch of rebels passed by, and laughed, almost hysterically, at some particularly good story. They were so engrossed, that they never even saw the "Gineral." He turned to his daughter, Dora, who was with him, and said significantly—

"There's something up!"

Batch after batch came on, talking, laughing. They seemed to scan the entire horizon, except the particular arc that was cut by the "Gineral's" hat. He got furious, and although he was going to church, probably to hear a gospel of peace, he dashed, and dashed, and dashed between his teeth at these rascally rebels. He saw the mighty fabric of his despotism toppling to its fall. The sentinels rejoiced. It was the great renascence of the new spirit that was just then stirring the dead clods of Irish life. They could not forbear smiling, as group passed after group, and drove their hands deep into their pockets, and glued them there, lest the force of habit should prove traitorous to the great principle at stake. The "Gineral" raged and grew pale, lashed his horse, until he threw him into a gallop, then reined him suddenly and flung him on his hind legs. He was a beaten and baffled man.

Just then, woman's wit came to the rescue. His daughter quickly divined the nature of the conspiracy; and taking the reins quickly from her father's hands, she drew the horse and trap over against the furthest wall, so that all the people should pass on her side. Then, bending down, and fixing her brown eyes on a little group, she said, with her sweetest smile:

"Good morning, Pat! Good morning, Darby! Glad to see you so well, Jem!"

There was a moment of bewilderment and horror. Then Irish chivalry, that is always losing Irish battles, conquered Irish patriotism. They took their hands from their pockets, lifted their hats, and said with shamed faces:

"Good morning, Miss Dora!"

The "Gineral" lifted his hat courteously. It was the first time he was ever guilty of that politeness to his serfs, whose very bedrooms he always entered and examined with that hat glued to his head. But the occasion was critical. The battle was won. Every succeeding group now followed the example; and Dora smiled and saluted and caressed them, while the sentinels raged and thundered, and formed dire projects of summary justice and revenge.

A meeting of the League was promptly called at 3 o'clock. Luke was wild with anger. The one thing that galled him most painfully was this dread servility. He believed that the first step to Irish independence was the creation of a new manhood, self-respecting, self-reliant; reverent, yet independent. This day he broke utterly through the crust of quiet, polished English mannerism, and poured out a larva torrent of Celtic eloquence. His audience grew white and trembled under such a sudden and unexpected display. They thought they could laugh it off. It was growing serious. Something should be done.

"Is your reverence finished?" said one of the delinquents.

"Yes," said Luke; "for this occasion," he added, significantly.

"Would the secretary be plazed to read that resolution agin?"

The secretary did, with great solemnity.

"I submit, your reverence," said the chief culprit, "that none of us who have been arraigned before this tribunal is guilty. We saluted Miss Saybright, not the Gineral, and the resolution says nothin' about ladies."

"That's a contemptible and miserable subterfuge," said Luke, angrily. And there was a roar of indignation through the hall.

"You know right well," said Luke, "that this was a ruse; and, like your countrymen always, you were led into the trap."

"I don't know about that, yer reverence," said another criminal. "Would ye be plazed to tell us what ye'd do yourself in the circumstances?"

"What I'd do?" echoed Luke.

"Yes, yer reverence, what 'ud you do, if you were saluted by a lady in the public street?"

Luke flushed, grew pale, stammered.

"That's not the question," he said.

"Oh! but it is the question," said his tormentor. "If you wor goin' home from Mass on Sunday, and if Miss Saybright said 'Good mornin', Father Delmege,' what 'ud you do?"

"I certainly should return the salute," said Luke, in dismay.

"That's all we did," said the victor, looking around triumphantly.

And Luke had to admit in his own mind, as the meeting broke up, that this race must lose their chivalry and become brutalized before they shall ever attain freedom in these days of savage force. But then, is freedom worth the sacrifice? Here again is the enigma, the problem of the race.

During the following week the weather continued warm, and one sultry afternoon, when Luke was away on a sick-call, Mary escaped from the heat of her kitchen and sat near the open window in one of the upper rooms. It was very cool and pleasant, and the woodbine, with all the beautiful familiarity of nature, was pushing its scented blossoms over the boxes of mignonette that filled the window-sill. Everything tempted to a reverie; and Mary began to dream, to dream of one of those little diamond-paned cottages down there in the village, with its roses and honeysuckle, and she dreamed it was her own, and there was a lovely fireplace, painted brick-color, and shining pots and pans, and a tiled floor, and—at noon a shadow flung across the sunshine, and—from a corner, out from a mass of pink embroidery, came a tiny voice, and she saw the blinking blue eyes and the tossed, helpless hands; and then she woke up to see the garden-gate open and the "Gineral" coolly riding up the narrow, gravelled walk.

"Bad—to ye," said Mary, now thoroughly awake to see the evil genius of her dream.

The General rode up on his grey charger, and his head was on the level with the window where Mary was sitting, with folded arms and all the self-possession of a de Vere.

"Good-day!" said the General, trying to control his horse.

"Good-day!" said Mary, without stirring.

"Is the Rev. Mr. Delmege at home?"

"He isn't," said Mary. "An' I'm thinkin' he won't be plazed to see his flower-beds trampled when he comes."

"Will he return soon?" asked the General.

"He might, and he mightn't," said Mary.

"Would you kindly tell him," said the General, "that General Sebright called?"

"Gineral what?" said Mary, struck with sudden deafness.

"General Sebright," echoed the visitor. "Stop, I think I'll leave a card."

"Oh, ye needn't take the throuble," said Mary. "He has plinty of thim, himself."

The General put back the rejected card, and stared hopelessly at this apparition.

"Perhaps, ye'd be afther tellin' me your business with the priest?" said Mary.

"Oh! it was merely a call of courtesy," said the General. "Good-day!"

"Good-bye, and good-luck," said Mary; and then, *sotto voce*, "and that's not what I mane, me ould exterminator!"

For Mary was a red-hot little rebel, like most of her countrywomen. She too had her idols and ideals. Amongst the former were Robert Emmet and St. Anthony of Padua, whose picture graced her little bedroom, just under the great hierarchy of the Incarnation. Amongst the latter, neither rank, nor title, nor Mammon had a place. True as the needle to the pole are the instincts of her class and race. May no doctrinaires or self-elected prophets ever succeed in making such as this poor girl swerve one inch from their simple principles, which are the highest philosophy of existence.

At dinner she told Luke of the visit.

"'Tis a wondher he never called before," she added. "I'm thinkin' he got a lesson on Sunday, tho' the stageens renaged."

Now, Luke was in another dilemma. Should he return that call or not. He knew perfectly well that that visit was purely diplomatic. The General had allowed months to elapse, since Luke's advent to the parish, and he had never shown that courtesy before. Well, then? Meet diplomacy with diplomacy. Luke determined that he would return that visit. But what construction would be put on his action by his parishioners? How would they view this alliance with their deadly enemy? He saw all the possible consequences: but he despised consequences. The question is, What is right, and what is wrong? Yes! he would visit at the Lodge.

He did, and was received with a certain kind of courteous homage. He lingered there more than an hour over the teacups. No wonder! It was Aylesbury again! The beautiful drawing-room, hung with such dainty pictures; the soft heavy hangings and portières, that deadened all sound, and made a dusk of color in the room; the large vases, filled with early chrysanthemums of every size and hue; the grand piano, covered over with costly furs, the wood fire blazing merrily in the grate—ah, yes! it was the grace, the light and beauty of civilization once more; and Luke, with all his fine tastes, seemed to be wrapped in a dream of sweetness and luxury again. And Luke theorized, and made sundry complaints and suggestions, which were very flattering. Why could not the Irish gentry do what their brethren were doing the wide world over? Why could they not come down to the level of the proletariat, and by a little *Entsagung* and self-denial, introduce the sweetness and light of the higher life? Here, to his mind, was the radical difference between England and Ireland—that in the former country there was a perfect link between the classes, the nobility and gentry being gently associated with the laboring classes through the medium of the clergyman and his family; whilst here, in Ireland, there was an unspanned gulf between them, to their common detriment and disadvantage. The General and his lady and Dora Sebright listened with sympathy, and even enthusiasm. It was a happy idea! The very interpretation of their own thoughts. And Mr.

Delmege really wished that they should enter into the cordial and intimate relations with the people he had so admirably expressed? Unquestionably! Well, then, they were most grateful for the suggestion; and would promptly act upon it. And Luke, as he passed down the avenue that wound through thicket and shrubbery, felt that he had gone far towards settling for ever the eternal and insoluble problem.

In less than a month he had to confess to an uneasy and undefinable feeling that something was wrong. His remarks at the League meetings were received coldly; and he was greeted with soured silence on the streets. The good old pastor, in the most gentle manner, hinted at attempts at proselytism, which he heard had been made. It had been reported to him that certain ladies, on their visitation at the cottages, and under pretence of introducing a finer æsthetical taste among the villagers, had tried to remove the time-honored portraits of patriots and saints, and replace them with good loyal pictures from the *Graphic*. At home, Mary had hushed her merry songs; and, alas! did slam the door twice or thrice violently. Altogether, Luke felt between Scylla and Charybdis, the cross currents and pitiless vortices of daily life.

XXXI.—Greek Meets Greek.

Mrs. Delmege lay upon her deathbed. The physicians had been called in, and had shaken their heads. "This is *Mors*," said one to another. And those around the poor patient understood. And she also understood.

"Than' God," she said. "He has given me a long and a happy life; and now He calls me to Himself. Welcome be His Holy Will! But, I'm sorry for Mike. He'll be lonesome. But I'm glad 'tisn't I am over his coffin."

Luke came over to Lisnalee. When he entered his mother's room, and asked, with a faltering voice, how she was, she only took his hand, his priestly hand, and kissed it passionately. Then she spoke of the King of Terrors with such disdain, that He hid his head, and was ashamed.

"What should I be afraid of?" she said. "Sure, 'tis as natheral to die as to live; and what is it but goin' to God? Sure,

I have had all I wanted in this world. Me daughter in her convent; and me son," here she kissed Luke's hand again, "at the althar of God; what more would any poor woman want?"

"Ay, I mind the time," she continued, after a pause, "when you, Father Luke, wor only a weeshy baby in me arms; and sich a rogue as you wor, too. Father Dimpsey, that was here before Father Pat, God be good to him! and to all our good priests! used have the greatest fun wid you. And wan day, when you caught his big, bony finger in your little weeshy fingers, and wouldn't let him go, he said: 'Mrs. Delmege, we'll make a bishop of this fellow?' 'I'd be satisfied,' sez I, 'if the Lord would only make him a priest.' And sure, I got me wish, and what more could mother's heart desire?"

"You'll recover, mother," said Luke, weeping, "and we'll have many a pleasant day again at Lisnalee."

"No," she said; "the Death is on me. And how many Masses now, Father Luke, will you say for me, whin I'm gone?"

"That depends on other obligations," said Luke; "but you may be sure, mother, that up to the day of my own death, I shall never say a Mass, without remembering you."

"At the *Miminto of the Dead?*" she said.

"Yes," said Luke.

There was a long pause. The instinctive delicacy of the Irish peasant, that deterred from touching on a delicate subject, and the deep, reverential fear of the priestly character, held the mother silent. Then her great love bore down the barrier.

"An' how are ye goin' on wid these new parishioners?" she asked.

"Oh, very well, indeed," said Luke, airily.

"The people are good," she said; "but they're jealous-like of their priests. They worship the ground ye walks on; but they want the little word, and the 'Good-morrow! Good luck!' they're used to. I hard some of them say, over there where ye had the little throuble some time ago, that they'd die for you. But they have their little ways, and they must be humored."

"Has the Canon called?" asked Luke, changing the subject abruptly.

"Over and over again, God bless him!" she replied. "It was

only yesterday morning he said Mass there on that table: and you'd think he was a 'uman, he was so gintle and nice."

"And Father Cussen?"

"He's here every day, and sometimes twice a day, poor man—"

"And Father Meade, and Father Martin come up often," said Lizzie, who was in and out of the sick-room with her baby in her arms.

"And sure poor Father Pat should come all the way from the other ind of the diocese to see his old friend. 'Good right I have,' sez he, as if I ever did annythin' for the good, holy priest."

"I'm very glad, indeed," said Luke, as Lizzie now stopped the colloquy by putting her little baby beside her mother in the bed. And there they lay, the one commencing its little pilgrimage through this weary world, the other ending hers; and both in the hands of the All-Father.

The Canon looked more aged than ever to Luke's eyes. His tall form was slightly stooped, although he strove to move erect as ever, and the pallor of age was deepening on a face fringed with hair that seemed whiter than ever. And, somehow, a gentle resignation seemed to take the place of the old affectation, as if he, too, having tried everything in an attractive world, had found all things evanescent and shadowy in the light of the one reality. He asked Luke at once, had he heard of Barbara? Her fate seemed to be the one thing that still made life interesting. Luke had heard nothing.

"It makes but little difference," said the Canon. "It is quite clear she is quite safe in the shelter of some convent; and by degrees, by degrees, she will reach her proper station—"

"It is really surprising that she has not written to you, sir," said Luke. "The black pall that is thrown over a young novice at her profession symbolizes death to the world. But, there is no order so rigid as to forbid absolutely correspondence with relatives."

"Quite so," said the Canon. "Perhaps the family honor—shall I say, pride—withholds her. When she has reached her legitimate station, she will write."

"I confess," said Luke, "I am become quite indifferent to this question of honorary preferments. They seem to be scattered over the heads of mortals, as if by chance."

"Quite true, my young friend," said the Canon. "And as an exemplification of what you say, I have just had a letter informing me, that that young clergyman who, you may remember, was placed in a seminary in a position which you should have rightly occupied, has actually been advanced to the Chapter of the Diocese, as if the honorary degree, lately conferred upon him, was not sufficient recognition of his services."

Luke was stunned. He had not heard of this.

"Why, he didn't get an *Atque*[1] even in college," he was about to say, when an interior voice shouted peremptorily: Silence! For silence alone is worthy of thee!

But the wound was made, and festered. And it was with a troubled and abstracted mind he entered the library at Seaview, where Father Martin Hughes and Father Cussen were before him. The latter was rolling a ball in and out under the great library table, under which Tiny and Tony, now full-grown, were screaming and scrambling for the prize. When Luke was announced the fun ceased, and the children rushed from the room.

After the first greetings and sympathetic inquiries about his mother, the conversation between Father Martin and Luke turned on general topics. Father Cussen—one of those restless, impatient spirits that must be forever moving—strode up and down the long room, now clutching at a book and examining the title, then putting it back impatiently, all the time tossing and twisting his watch-chain, as if eager to break it into its separate links. Was it George Eliot who spoke about the inevitable convergence of lives, apparently distant as the poles, and of the lines of human thought, shifted and changed forever by influences that seemed to be far remote from each other and from their objects? It is inevitable that two lines not quite parallel must meet, if pushed far enough into space; it is inevitable that the Russian Bear shall hug the British Lion in the passes of the Himalayas; and it was inevitable that Luke Delmege and Henry Cussen should meet and thresh out the mighty problem for which each had his own solution. Father Martin felt, too, that the inevitable had come, and he strove by gentle words and kindly stratagems to make the shock of the collision as harmless as possible.

[1] The lowest distinction.

"Mother couldn't forbear," said Luke, innocently, "a little lecture about that unhappy business at——. She cannot see, poor soul, that we have duties towards our people less pleasant than necessary."

"And so Father Pat came over," said Martin Hughes, trying to throw Luke off the track. "He has given me up since poor Father Tim went to his reward."

"Of course," said Luke," "any man can live a good, easy, comfortable life by doing nothing. Then no one can find fault; but a man cannot do his duty in Ireland and remain popular."

"These are not the ethics of Lisnalee," said Father Martin. "Every priest is beloved there, because they know but one test—does he love the people?"

"There is love and love," said Luke. "There is the maudlin love of a foolish mother; and the wise love of a prudent father. And the first has been ours from time immemorial. The world tells us it is time to change."

"The world! What world?" said Father Cussen, hastily turning around.

"The world of progress and civilization," said Luke calmly.

"Pah!" said Henry Cussen. "The world that we are colonizing and civilizing dares to dictate to us."

"My dear Father," said Luke, "these are purely insular ideas. If we do not climb to the best seats in the chariot of modern progress, we shall be crushed under its wheels."

"Of what does your modern progress exactly consist?" said Father Cussen, now coming over and facing his antagonist. "We are for ever hearing of it; but we don't see it."

"It is a strange thing," said Luke, in his old crushing style, "to ask a definition of what is so visible and palpable. Progress is the onward and invincible march of humanity to the ultimate goal of the race."

"And what might that be?"

"What might that be? Simply the perfect happiness of the individual in the perfection of the race."

"Then why do we interfere with the perfect happiness of the savage; and compel him with gunpowder and dynamite to be as miserable as ourselves?"

"Ay! But that's mere sensual happiness. We are educating the savage to the higher ideal."

"And succeeding?"

"To be sure we are."

"And you want to educate our Irish people to a higher ideal?"

"Certainly."

"Tell me, can you conceive, even with your experiences of the English aristocracy, a higher life than that of your good mother, now closing in a death that the highest philosopher might envy?"

"Hers is an exceptional case," said Luke, faintly. "Indeed, I'm always wondering how the Canon has been able to raise the standard of living here; and everywhere else our efforts seemed to be doomed to failure."

"The standard of living?" echoed Father Cussen contemptuously. "That appears to be the one idea of your modern progress, the worship of the Body, called otherwise the religion of Humanity."

"It is the spirit of the Church in our century," said Luke, "that we should keep abreast of modern progress."

"Yes. But what is modern progress?" said Father Cussen. "Do you mean the circus chariot, daubed all over with the abominations of hell in red and gold figures, and the devil holding the reins; or do you mean the safer vehicle, if slower, that moves to eternity?"

"I don't understand your figurative language," said Luke impatiently. "I say that humanity has a claim on the Church; that the Church admits it; and that, therefore, she is in perfect sympathy with every element that makes for the betterment of the people."

"Precisely. But what *is* the betterment of the people? If you mean an improvement in their social condition, accompanied by a corresponding improvement, morally and intellectually: *concedo;* if you merely mean the acquisition of wealth with its accompanying vices and vulgarity: *nego.*"

"But why should wealth mean vice and vulgarity?" said Luke bewildered.

"Because Mammon is an essentially vulgar deity," said Father Cussen; "as vulgar as Bacchus, and as disreputable as Aphrodite, and as insatiable as Moloch. Because no wealthy nation was ever characterized by education and refinement, but by brutality and sensuality. Witness Babylon and Rome, not to speak of modern empires that are rushing onwards to similar destruction. And what is true of empires is true of individuals; and your modern wealth, ill-got, ill-placed, and ill-managed, is simply begetting on the one hand a generation of bloated revellers, and on the other a generation of blaspheming and homicidal starvelings. And if you think that the Church of Christ is going to be bundled in, as a second-class passenger in this chariot of destruction, with the devil holding the ribbons, I think you are much mistaken."

"The Church can never be indifferent to the interests of humanity," said Luke faintly. "Her rôle in the coming century will be essentially humanitarian and philanthropic."

"Quite so, as it always has been. But with her own leading lights to eternity, not as a blind bureau of the State."

"It seems to me you are both saying the same thing in different language," said Father Martin meekly.

"Not by any means," replied Father Cussen. "We are as far asunder as the poles. Delmege argues for time: I, for eternity; he, for the body: I, for the soul; he, for the real only: I, for the real and the ideal. In object and methods we are essentially distinct. But there's no good in arguing in a circle. Take the concrete. Will you abide by that, Delmege?"

"Certainly. Select your types, and judge what is progressive, and what retrogressive."

"'I thank thee, Jew, for that word!' I'll take my types, the lowest and the highest according to your estimates, the Neapolitan lazzarone and the great British workman. Will these do?"

"Precisely," said Luke. "You cannot find better specimens of inertia on the one hand, and push on the other. The gods have given thee into my hands, Cussen!"

"Now," continued Father Cussen, "let me see! My picturesque Southern goes out in the morning after a breakfast of dry bread and black coffee, and stretches himself luxuriously on the parapet of the quay-wall that circles the bay of enchantment.

Mind! he *is* picturesque. He is a handsome gipsy, clad in rags, but with all the glory of color. He comes in to a humble dinner, and, after a siesta, he does some trifling work for a few bagocchi; plays with his semi-nude, but always picturesque babies; strolls down to the quay again; indulges in some light, winged sarcasm on the British tourist; and after a supper of maccaroni and sour wine, he takes part in an improvised concert on the sands, and serenades the stars. Is the picture correct?"

"Quite so," said Luke. "I cannot imagine a more worthless being, a more soulless scamp."

"Not soulless! I didn't say that. This man worships God in his own way; and womanhood, through his loving and beloved Madonna. And Italia! Italia! his goddess and his queen! Now, for the British workman."

"Go ahead!" said Luke. "You are sinking deeper in the mire."

"Well, my model of progress and enlightenment is very unpicturesque. He is clad in coal-dust, and—a pipe. He goes down to hell every Monday morning; and there, by a Davy's lamp he digs and delves in smoke and heat and darkness, if he is not summarily blown into atoms by an explosion of firedamp. He comes up into the sun, that is, what ought to be the sun; but the sun never shines on England; and takes his wages—three pounds. Then, he drinks all day on Saturday, and sleeps and drinks all day on Sunday. He has no God; and he goes down to hell again on Monday morning—"

"At least, he is a producer," said Luke, fast losing temper. "He understands the sacredness and nobility of work. He is no contemptible parasite living on the labor of others."

"The same may be said for the horse and the ass," said Father Cussen. "But will any man tell me, that my low-typed Neapolitan is not in every way a happier, better, nobler fellow than—"

"Happier? There's your fallacy. Men are not born for happiness, but for —"

"You are quite right; but you are contradicting yourself hopelessly, Delmege," said Father Cussen. "You are just after stating that the whole trend and object of this modern progress is the happiness of the greater number."

"Quite so. Wrought out by the *Entsagung*, the *Selbst-tödtung* of chosen souls."

"O, Lord!" said Father Martin, in an undertone, "I knew he'd give himself away."

"Now, look here, Delmege," said Father Cussen, "I don't want to hurt you; but that's all cant and rot, the cant and rubbish of those who are forever dictating to the world what the Church of God alone can perform. You know as well as I, that all this modern enthusiasm about humanity is simply a beggar's garb for the hideous idols of a godless world. You know there is no charity but in the Church of God. All the humanitarianism outside is simply political self-preservation, with the interest of the atom lost in the interests of the State. And if you want a proof, go to your prisons, go to your workhouses, or go down to your ports of landing, and see paupers and helpless maniacs dumped on your Irish shores, because, after giving their best years to build up the Temple of Mammon in England and America, their wretched support, half-crown a week, would lessen the majesty of the mighty god! There is the huge fiction of Protestantism—the Godless abstraction—the State, humanity, the race, etc. Never a word about the majesty of the individual soul!"

"That's all fine rhetoric, Cussen," said Luke, "and fine rhetoric is the bane of our race. But whilst all your theories are depopulating the villages and towns of Munster, Belfast is leaping with giant strides towards prosperity and affluence."

"One moment," said Fathern Cussen. "Our southern towns and villages are being depopulated. Why? Because the great god, Mammon, is sending his apostles and missionaries amongst us; because every letter from America is an appeal to the cupidity and lust for pleasure, which is displacing the Spartan simplicity and strength of our race. The gas-lit attractions of New York and Chicago are rivalling successfully the tender, chaste beauties of Irish life and Irish landscapes. It is because all the chaste simplicities of home life are despised for the meretricious splendors of city life, that our people are fleeing from their motherland. But you spoke of Belfast?"

"Yes," said Luke. "While all down here is a slough of despond and misery, there in the North you have a metropolis of splendor, and wealth, and progress."

"Progress, again! In heaven's name, man, are you a Christian and a Catholic?"

"It is because I am both the one and the other, that I see the inevitable absorption of our race in the stronger one, or its absolute depletion under the overwhelming influences of modern life. If we do not adopt modern methods, out we go."

"And do you consider what you lose by your modern methods? Is the game worth the candle? Listen: I cycled around the North of Ireland last year—"

"I'm surprised," said Luke.

"Surprised at what?"

"That you could be so modern as to cycle at all."

"Never mind. I called at Portrush; and put up at one of the big hotels there."

"No, no!" said Luke, sarcastically. "You put up at a wayside cabin; and you had potatoes and potheen for dinner."

"Well," continued Father Cussen, "we were a pretty happy party for the week—a few very nice English and Scotch families, over for golfing—"

"Not at all. You're dreaming, man. How could they be English and nice?" asked Luke.

"Well, Pandemonium burst on us on Saturday afternoon. Train after train disgorged the Progressives of Belfast—a loud, blatant, red-faced, amorphous set, who paraded their vulgar wealth everywhere, and filled every corridor and room in the house with an atmosphere of stale liquor. Champagne, carefully diluted with brandy, was their beverage. They drank steadily all day on Saturday; spent Sunday, with opera glasses on the beach, and champagne glasses in the bar. The frightened Saxons locked themselves in their bedrooms. On Monday morning they cleared out at 7—"

"And every man was in his counting-house at 10," echoed Luke.

"Well, that's your progress. Now, look on the reverse side of the picture. Last month, I was down in Crosshaven, at the mouth of Cork Harbor. It was Sunday. Railway steamer after steamer flung out its quota of passengers—pale-faced mechanics from the city, with their young wives, and little children swinging

baskets of provisions between them; a crowd of laughing students or commercial men; a number of mercantile or professional men, seeking a breath of sea-air and a few hours' rest; a bevy of gaily dressed, laughing girls, etc., etc."

"Oh, go on, go on!" said Luke. "You are doing well with your word-painting."

"I saw them, these mere Irish," continued Father Cussen, with some emotion, "going out the white road towards the sea; I saw them on the cliffs; I saw them on the beach—a happy, bright, cheerful crowd. I saw them taking out their modest dinners—a sandwich or two, a bottle of lemonade, a few cakes and oranges for the children. I passed through and through these happy groups, near enough to hear every word they said. I peered over the shoulders of a young mechanic. He was reading *Sesame and Lilies*. I saw them return in the evening—a happy, bright, courteous, refined crowd; no hustling or jostling; but Celtic politeness and Celtic wit and humor. And then I thought of Portrush; and of their fellow-countrymen festering in the fetid tenements of New York, or gasping for a moment's breath in the siroccos of the Western States; and I thought, that progress consists not in miles of gas-lit streets, or millions of bricks piled squarely against the sky; but in human souls, taught to know their dignity, and the vast universe of their inheritance."

"I do not at all dispute your reasoning, or your conclusions," said Luke, meekly; "but how does it solve the problem, that is threatening, not theories of life, but the very existence of the race itself? Here it is: can you find a *via media* between modern civilization and Irish purity and faith? If you do not adopt the methods of the former, your very existence, as a race, is at stake. If you adopt them, all the characteristic glories of your race and faith vanish. Here comes modern progress, like a huge soulless engine! There is but one way of escaping being trodden out of existence by it, and that is, to leap up and go with it, and then, what becomes of your tender faith and all the sweet sincerities of your Irish innocence and helplessness?"

"We can create our own civilization," said Fathern Cussen. "Here is our initial mistake, with, God knows, what consequences. We are imitators, instead of being creators."

"And, meanwhile, what is to save you? English omnipotence is pushing from behind: American attractions are dragging in front. What can save you?"

Father Cussen paused for a moment. Then, lifting his hand with some solemnity towards the ceiling, he said:

"THE GOD OF ABRAHAM, AND OF ISAAC, AND OF JACOB! The same God that has pulled our race through seven centuries of fire and blood."

SYSTEMS AND COUNTER-SYSTEMS OF EDUCATION.[1]

(1648–1800.)

II.

THE most celebrated name in Catholic educational annals in the seventeenth century is doubtless that of the Blessed John Baptist De La Salle. It is impossible, within the short compass of a few lines, to give even a reasonably partial account of this great and holy man, who has been styled "the founder of modern popular education." "Let me control the education of a child," Voltaire is said to have remarked, "for the first ten years of its life, and I will allow you to do with it afterwards what you please." It was acting upon a similar principle, but with a widely different object in view, that De La Salle opened his numerous schools, mainly elementary, but so comprehensive in their scope as to include schools of secondary education, day and boarding schools, Sunday-schools, normal schools, reformatories, and institutions for technical training. He was the first to systematize scientifically elementary education. His organization of it, as set forth in the *Management of Christian Schools*, was complete throughout, and was the original of much that has subsequently come into vogue. The fame of his work spread rapidly, and ere long he had establishments in many of the cities of France—Paris, Rheims, Dijon, Marseilles, Alais, Moulins, Mons, Versailles, and elsewhere. From France his sons travelled to the ends of the earth. At the time of his death, in 1719, the Order possessed 27 houses, 274 members

[1] See AMERICAN ECCLESIASTICAL REVIEW, May, 1901, p. 433.

with 9,885 pupils under instruction. Thereafter its growth was rapid and uninterrupted until the French Revolution, when it suffered considerably because of its fidelity to the Church. Without an exception, its members refused to take the civil oath, and many sealed with their blood their testimony to the truth. Napoleon I legalized their existence in France as an authorized corporation, and the good work for which they were so eminently qualified was resumed in virtue of a law to that effect passed in 1802. "In 1880 the Brothers had under their charge 2,048 schools, with 325,558 scholars, of whom over 286,000 were being instructed gratuitously. Of this number of students France and her colonies contributed 261,000; Belgium nearly 19,000; the United States, Canada, and Spanish America 36,000; and England upwards of 2,000. Nearly 12,000 brothers, 5,000 professors, and 2,500 novices were engaged in the work." The work thus begun by De La Salle was taken up and multiplied by various Congregations organized upon similar lines. Of these, the most prominent were the Christian Brothers of Ireland, founded by Mr. Rice at Waterford, in 1802; the Congregation of Christian Doctrine, founded in 1820 by the Abbé De Lamennais, brother of the unfortunate but still more celebrated philosopher and publicist of the same name; the Brothers of Saint Joseph, founded by Dujarrie, Priest of Roueille-sur-Loire, in 1823; the Baillard School-Brothers, founded in 1837, and the School-Brothers of Chamiade and of Puy.

Though the Benedictines are the oldest educational Order in the Church, their school system was not formulated till the days of Mabillon, towards the close of the seventeenth century (1691). The circumstances which led to the composition of his *Traité des Études Monastiques*, in which that system is embodied, are interesting. They grew out of a controversy between himself and the fascinating but austere De Rancé, at the period of which we are writing, the Abbot of the Monastery of La Trappe, the great reformer of his Order, and celebrated throughout all Europe for his extreme severity of life and views. De Rancé, in a work entitled *De Vitae Monasticae Officiis*, had advanced the statement that monks should eschew literary pursuits as foreign to their vocation and devote themselves entirely to prayer and penance. Mabillon, in defense of his own Order at which the strictures of

De Rancé seemed especially aimed, wrote his treatise, which consists of three parts. In the first he points out that the cultivation of letters is not only not foreign to the monastic state, but necessary for its proper development and efficiency. In the second he enumerates the studies best suited to monks and the proper method of their pursuit. Finally, he enlarges upon the end which monks should propose to themselves in the cultivation of learning. The controversy waxed, and rejoinder followed rejoinder, with the fortunate result that neither lost his temper and the views of a great scholar have been contributed to the fund of Catholic pedagogical lore. Charles Rollin, the historian, who died in 1742 and whose position as Rector of the Paris University and professor of rhetoric for many years, had familiarized him him with his subject, has left us an interesting treatise upon the manner of studying and teaching belles-lettres. The work has been translated into various languages and is familiar to most readers. Sad to narrate, its author was betrayed into the errors of the Port-Royalists, for whom he cherished a high admiration. The result was his public deposition from office in 1730. The remainder of his life was spent in retirement at Beauvais, where he died, clinging to his erroneous opinions to the last.

The growth of Catholic pedagogy in Germany, while rapid and durable, was accomplished in spite of difficulties hardly equalled in any other country. The dreadful havoc of the Reformation; the almost complete extinction of education by the ravages of the Thirty Years' War; and the gradual development, as a result of the principles of the Reformation, of a spirit of sceptical rationalism and infidelity, made the outlook a dreary one indeed. But there was a compensation for the situation in the dauntlessness and persevering energy of those of its people who had held by the ancient faith. Where the circumstances of the times allowed, schools and teachers had been provided and, in many instances, at a great sacrifice. When the enemies of religion carried their errors into the class-room and framed them into systems, there were not lacking those who could do a similar work in behalf of truth and in the interests of the Church of God. Conspicuous amongst them were Ignatius Felbiger, John Sailer, and Bernard Overberg. Felbiger, a priest, a canon, an abbot, and

State Superintendent of education in the Austrian Dominion, under Maria Teresa, was one of the most distinguished Catholic educationists of the eighteenth century. Travel and observation, allied to a constructive faculty of mind and comprehensive research, eminently fitted him for the authorship of a *General Course of Studies* for the normal, high and secondary schools, which met with the royal approbation in 1774 and was adopted throughout the empire. His system was known as the "Sagan Method" from the place in which he lived. Sailer and Overberg were contemporaries and the work of one was largely supplementary to that of the other. What Sailer was in theory, Overberg was in practice. While one in his system insists upon principles, the other occupies himself with their application. Sailer was at first a Jesuit, but, upon the suppression of the Order in 1773, studied for the diocesan priesthood. His promotion was rapid. He began as assistant professor of dogma at the University of Ingolstadt; his next summons was to the episcopal university of Dillingen, where he filled the chair of ethics and pastoral theology. In 1820 he was appointed coadjutor to the Bishop of Regensburg, whom he succeeded in 1829. He died in 1832. His chief title to renown, conjointly with his pedagogical labors, is the strenuous opposition which he offered, and prevailed upon his clergy to offer, to the spirit of Rationalism and its offshoots, by the diligent safeguarding of the minds and hearts of the young against its contamination. Equally celebrated with Felbiger and Sailer, Bernard Overberg was, like them, a priest. He won his great reputation not merely as a teacher and school director, but also for the numerous text-books which he published. The Normal School at Munster was put under his supervision; and while some, amongst them Dr. Stöckl, consider his method hardly equal to the demands of later times, he did a giant's work in his day, the beneficial results of which are still plainly discernible. He died in 1826 at the age of 72.

As in France and Germany, so in Italy the champions of the Church were not idle. Many of them wrote abundantly and well upon the subject of Catholic education. And while some were betrayed, by the seductive influence of State patronage, into a spirit of so-called Christian liberalism, which has marred their

work and dimmed their reputations, others held aloft and unwavering the torch of truth and doctrine. Foremost among them were Raphael Lambruschini, Rayneri, and the unfortunate but brilliant Antonio Rosmini Serbati. All were priests and have given the world a method of education. Lambruschini distinguished himself in the field of pedagogics, first as a professor at Florence and subsequently as the indefatigable editor of numerous journals of education, books for the young, and scientific treatises upon pedagogics. The most famous, as expressing his ideal concept of a perfect education, is his *Dell' Educazione*, published in 1849. He was an active leader in all Catholic educational movements. His co-religionists, however, viewed his liberalistic tendencies with no slight misgiving, while the State showed its appreciation of the same by showering upon him numerous honors; by using his services in various educational reforms; and by conferring upon him a seat in the National Senate. Rosmini, while less of an educator, far surpassed Lambruschini in other departments of knowledge. In his posthumous work entitled *Method in Education* he has covered in theory the entire ground traversed by his contemporary, Froebel, in the "Kindergarten" system, but with a luminous mental grasp which Froebel never possessed. The work is full and interesting, and like most of what he wrote, especially in metaphysics, is characterized by a power of analysis which cleaves the subject to its bottom. The founder of a religious congregation, a man of rare piety, and one, let us believe, of great singleness of purpose, it is to be regretted that his unsound opinions in some matters should have necessitated the public condemnation of certain of his works by Leo XIII. But if Lambruschini and Rosmini marred their labors by the mistakes into which they fell, John Antonio Rayneri is above reproach. He was born in 1810 and died in 1867. His pedagogical influence was greater than even that of Lambruschini. He lectured upon pedagogy for twenty years at the University of Turin. His chief production, *Della Pedagogica*, has immortalized him. It has been styled an "epoch-making" work, for the reason that it embodied the first successful attempt to construct upon scientific principles a thoroughly up-to-date system of education. The effect of his voluminous writings and tireless

activity has been the development in Italy, in our own times, of a great pedagogical school, which stands as a barrier to the progress of anti-Catholic liberalism, which taints while it constitutes the stock-in-trade of most of our modern educational theories. As will be observed, we have confined our remarks to those merely who, by the formulation and successful operation of systems, may truly be said to have been the saviours, as they certainly were the chief propagators, of Catholic education in the troubled periods with which they were respectively identified. There were many others whose work, if not so prominent, was nevertheless considerable and deserves our gratitude. Among them let us recall with honor: in France, Bossuet, Fénélon—whose *L'Education des Filles*, written at the request of the Duchess de Beauvilliers, is still popular and widely read; Fleury, Church historian and Cardinal; Dupanloup, the celebrated Bishop of Orleans; and the Abbé Gaume, whose *Paganism in Education* led to a controversy on the classics at one time famous. In Belgium, Von Bommel, Bishop of Liege. In Germany, Kindermann, Wittemann, Kudler, Franz, Michael, Vierthaler, Devora, Jais, Galura, Gruber, Milde, who died as Archbishop of Vienna; Demeter, Stapf, Van Wessenburg, Bursch, Hergenroether, Zeheter, Rottels, Barthel, Kellner, Ohler, Alleker, and Rolfus and Pfister, joint authors of the great Catholic educational encyclopædia, and others. In Italy, Berti, Poli, Uttini, Becchia, Thomasseo, Paravicini, Columbini, and Ferucci, the two last being women.

With the full energy of its members and the combined strength of its hierarchical organization brought into play to arrest error, it was not surprising that the Church made rapid progress in the work of education from the close of the Thirty Years' War (1648) to the outbreak of the French Revolution. This was particularly the case in France, Germany and Italy. In evidence of the advancement made we have but to cite, by way of illustration, the fact that at the time of its suppression, in 1773, when the spirit of revolt was already abroad, the Society of Jesus had in France 86 colleges. In 1789, upon the eve of the Revolution, the Oratorians were conducting 36 similar institutions, while the Brothers of the Christian Schools had over 100 houses of their Order in active operation. Add to this the splendid and organized work

being done by the bishops and the diocesan clergy in every diocese and parish of the land; by seminaries, great and small; by cathedral, parochial, and select schools almost without number. Add to it again that at the same period there were not less than 40 religious orders and congregations, male and female, devoted to education. This was in France alone; but we may say that proportionally the same progress had been made in other Catholic countries. Not less than eight Catholic universities were founded in Europe between 1648 and 1800. "In grammar-schools and colleges," says Barnard, "France was as well provided in 1789 as in 1849." Religious bigotry and persecution rendered a like progress impossible in England, Ireland, Scotland, Denmark, Norway and Sweden, while endless political broils begot a similar condition of affairs in Spain. The bare list of champions in the cause of Catholic education who flourished during the period under consideration is matter of astonishment; while a comparative study of pedagogical work accomplished by our Catholic forefathers and by those who delight in aspersing the Church as the parent of ignorance, reveals facts that are not sufficiently known, and which prove that in the matter of education she has forestalled by many years much of the boasted progress to which later times have unjustly laid claim.

We are in a situation at this late date to look back over a stretch of several centuries and put a few pertinent questions, whose answers are not far to seek. For instance, who was the founder of universities, with their varied equipment, and which saw their palmiest days before and not since the Reformation? The Catholic Church. Who was the founder of colleges? The Catholic Church. With whom did the ideas of popular education and free schools originate, and by whom were they most liberally encouraged? The Catholic Church. "To the Christian Church," says Barnard, speaking of the ages before the Reformation, "belongs the high credit of first instituting the public school, or rather the parochial school, for the elementary education of the poor." Again, after speaking of the mediæval development of primary instruction, he adds: "Such was the origin of the popular school, as now generally understood, everywhere the offspring and companion of the Church." Who was the originator of the Normal School? The Catholic Church. "The earliest move-

ment towards the professional training of teachers," remarks the same writer, "was made in France by the Abbé De La Salle, while canon of the cathedral at Rheims in 1681, and perfected in his training-school for his institute of the Brothers of the Christian Schools in 1684." Who was the founder of Sunday-schools? The Catholic Church. Two hundred years before they were dreamt of in England, Charles Borromeo established the first on record in the cathedral of Milan. It is still in operation—"the oldest Sunday-school in the world," as Barnard calls it. The work which he thus began, De La Salle enlarged upon and perfected a century later. Who was the founder of industrial schools, manual as well as technical? The Catholic Church. In the monasteries, and as early as the days of Charlemagne, we find them flourishing. The Abbé Secretain, in his work upon the subject, speaking of the monastery of Saint Gall, says: "The monastery of Saint Gall, dating from 810, may serve as an example. We find there workshops for shoemakers, armorers, shieldmakers, turners, curriers, goldsmiths, locksmiths, blacksmiths, fullers, etc. . . . Nothing could come up to the solicitude of the Cistercians for the laboring classes, and it is in the abbeys of this Order that the most perfect organization of manual labor is found." The pioneer of technical education in modern times was John Baptist De La Salle. "The fundamental axiom, now old, but in his day new, 'that the unity of science governs the multiplicity of its applications,' was enunciated by him as the basis of the teaching in his central school of arts and manufactures." Who was the founder of orphan asylums? The Catholic Church. Who was the founder of reformatories and refuges? The Catholic Church. And going further into particulars, we may put a final question: To whom does the credit belong of having introduced the classics into the curriculum of modern studies as an invaluable basis for a process of mental training? The Catholic Church. Sturm thought to secure a monopoly of the honor by accusing the Jesuits of having stolen the idea from him. The truth of the matter is that the honor belongs exclusively neither to the Jesuits nor to Sturm. Prior to the advent of either, the Brothers of the Common Schools had a well-graded system of Latin classes in operation in their institutions. And before them we find the same

in some of the more advanced monastic and cathedral schools. Thus, as an example, the renowned William of Wykeham, Bishop of Winchester, nearly two hundred years before the establishment of Sturm's Academy at Strassburg, had had a Latin curriculum of four years' duration in his college. Some idea of the proficiency to which his pupils attained may be gathered from a wager made by one of them that in a single night's time he would compose two hundred Latin verses with not more than two or three mistakes—a wager which, we are told, he won. Thus we might go on almost indefinitely, with ever the same answer. It was the Church which laid the foundation of much more of our educational progress than many are prepared to admit. It is true that little provision was made in the old curricula, whether Catholic or non-Catholic, for physical science. But to criticise them for the lack of it is both illogical and unfair. We must not forget that physical science is largely a product of later, especially nineteenth century, development. Particularly is this true of geology, chemistry, comparative anatomy, paleontology, biology, and a very large and important portion of natural philosophy. We have no more right to blame the scholars of those days for their unacquaintance with such matters than we would have to censure our grandfathers of the Revolution for their ignorance of "X" rays, or the function of protoplasm in the evolutionary theory of life.

But if the educational development within the Church was rapid and thorough and widespread during the period under consideration, it was not more than she needed to face the dreadful ordeal to which the close of the eighteenth century was to subject her. Protestantism had run itself out in countless and contradictory forms of absolute negation. Pantheism in Germany, Deism in France, Naturalism in England, and mental unrest and defiance everywhere had been long at work preparing the world for the greatest political, social, and moral cataclysm it had ever witnessed. We refer, of course, to the French Revolution. What a strange compound of volcanic elements! It embodied the spirit of the barbaric invasions in its vandalism and greed; that of the Reformation, in its rejection of all authority in Church and religion. But it added to both an element distinctively its own, the repudiation of all authority even in the State, substituting for law and order

the most unbridled license, paraded under the fictitious names of liberty, equality, and fraternity. Its oncoming was ominous in the extreme. It changed the map of Europe. It broke sceptres. It crumbled thrones. It shattered crowns. It infused into the history and philosophy of life the most subversive theories and principles. Protestantism, which had been for long trifling with the danger, was caught up by the vortex and went down in the confusion, the inexorable logic of events substituting in its stead Rationalism, pure and simple, or disguised under one or other of the effete denominational makeshifts of our times. The Church, while destined to survive it all, naturally enough felt the shock and nowhere more tellingly than in her educational interests. Her teachers were put to death, her schools disbanded, her children wrested from her and brought up in ignorance of their first and paramount duties. The object aimed at by its promoters was unmistakably the utter extinction of all ideas of God and religion as a necessary condition of prosperity and happiness. The advocates of the Revolution had promised much on its behalf. It was to have inaugurated an era of universal intellectual emancipation and reform, and to have sundered forever the bonds which centuries of superstition had forged for the minds and hearts of men. It promised this and more, but realized nothing save destruction and chaos. And as we pause to analyze the import of its profound moral, as read in the sequel of the last hundred years, we are reminded again of the oft-repeated lesson, which the world finds it so hard to learn, that the basis of all true culture and intellectual progress, as well as the secret of all harmony in the complicated framework of our mysterious, individual natures, is the Catholic religion—while the truth of the poet's words is brought home to our minds with ever renewed force and beauty:

> "Let knowledge grow from more to more,
> But more of reverence in us dwell;
> That mind and soul, according well,
> May make one music as before
> But vaster"—

EUGENE MAGEVNEY, S.J.

Chicago, Ill.

Analecta.

EX ACTIS LEONIS XIII ET E SECRETAR. BREVIUM

Leo XIII Epos Angliae laudat probatque, et iterum Catholicismi liberalis et Rationalismi fallacias damnat.

Venerabilibus Fratribus Herberto S. R. E. Presbytero Cardinali Vaughan, Archiepiscopo Westmonasteriensi, Ceterisque ex Provincia Westmonasteriensi Episcopis

LEO PP. XIII.

Venerabiles Fratres, Salutem et Apostolicam Benedictionem.

In maximis occupationibus variisque acerbitatibus solatium Nobis non mediocre semper afferre consuevit summa et constans Episcoporum cum Apostolica Sede coniunctio. Qua laude abundare vos, Venerabiles Fratres, et antea cognoveramus, et hoc postremo tempore idem agnovimus; quo tempore communes litteras vestras, ad populum pro potestate datas, Nostris subiiciendas oculis curavistis, num responderent iudicio Nostro exquisituri.

Sapientes illae visae sunt et graves. Vos videlicet a Spiritu

Sancto positi Episcopi regere suam quisque partem Ecclesiae Dei, nostis optime omnium quid postulet populorum vestrorum salus, atque id, quod facto opus est, tempestive suadetis et prudenter. Nimis est cognita pernicies, quae partim premit, partim impendet, ex opinionibus iis fallacissimis, quarum universum genus designari "Catholicismi Liberalis" appellatione solet. Magnitudinem discriminis quod in catholicum nomen apud Anglos hoc tempore intenditur, nequaquam augetis dicendo, sed cuiusmodi est exprimitis; itemque in documentis praeceptisque Ecclesiae defixa, nihil ultra veritatem vestra excurrit oratio. Quod enim docendo, quod monendo complexi estis, id est omne a Decessoribus Nostris saepe tractatum, a Patribus Concilii Vaticani distincte traditum, a Nobismetipsis non semel vel sermone illustratum, vel litteris.

Saluberrimum consilium, caveri a "Rationalismo" iussisse, qui callide versuteque grassatur, nec venenum est ullum fidei divinae nocentius. Similique ratione quid rectius, quam quod praeceptum a vobis est de obsequio Episcopis debito? Siquidem episcopali subesse ac parere potestati nullo modo optio est, sed plane officium, idemque praecipuum, constitutae divinitus Ecclesiae fundamentum.

Itaque hisce vos de rebus et laudamus magnopere et probamus. Quae autem commemoratis dolenter mala, et recte sentientibus ad praecavendum ostenditis, ex eo fere, ut prima ab origine, nascuntur quod mundani plus nimio valuere spiritus, refugientibus animis christianam consuetudinem patiendi, atque ad molliora defluentibus. Atqui conservare fidem inviolate et pro Christi causa propugnare, nisi magna et invicta a difficultatibus constantia, nemo homo potest. Dent igitur studiosius operam colendis animis, quotquot catholicum profitentur nomen; fidei grande munus prudentiae vigilantiaeque armis tueantur; elaborent vehementius in christianarum cultu atque exercitatione virtutum, potissimumque caritati, abnegationi, humilitati, rerumque caducarum contemptioni assuescant.

Adhortati sumus alias, comprecari Deum omnipotentem insisterent, ut ad religionem avitam universum Anglorum genus restituat: vim autem impetrandi per mores probos, per innocentiam vitae quaeri diximus oportere.

Iterum hodie monemus ac rogamus idem. Atque huius rei caussa propagari frequentarique piam Sodalitatem valde cupimus,

titulo "Mariae Matris Perdolentis" auctoritate Nostra institutam. Ita nempe catholicos singulos convenit pro salute aliena contendere, ut studeant insimul suae, ad sanctitatem ipsimet omni ope connixi. "Sic luceat lux vestra coram hominibus, ut videant opera vestra bona, et glorificent Patrem vestrum, qui in coelis est" (Matth. v, 16).

Ad extremum sancta sit apud nostros observantia Romani Pontificatus; ac si qui ex adversariis auctoritatem eius aut elevare dictis, aut in suspicionem adducere nitantur, eos refellant non pavidi. Venerabilis Bedae Ecclesiae doctoris objecta sententia: *Sed ideo beatus Petrus, qui Christum vera fide confessus, vero est amore secutus, specialiter claves regni coelorum et principatum iudiciariae potestatis accepit, ut omnes per orbem credentes intelligerent, quia quicumque ab unitate fidei, vel societate illius semetipsos segregent, tales nec vinculis peccatorum absolvi, nec ianuam possint regni coelestis ingredi* (*Hom. lib. 16*).

Divinorum munerum auspicem benevolentiaeque Nostrae paternae testem vobis, Venerabiles Fratres, populoque vestro Apostolicam Benedictionem peramanter in Domino impertimus.

Datum Romae apud Sanctum Petrum, die II februarii 1901, anno Pontificatus Nostri vicesimo tertio.

LEO PP. XIII.

E S. CONGREGATIONE RITUUM.

FORMULA BREVIOR BENEDICENDI LILIA IN HONOREM S. ANTONII PATAVINI CONF., DIE 13. JUNII, PRO SACERDOTIBUS FACULTATEM HABENTIBUS, AB APOSTOLICA SEDE OBTENTAM.

Sacerdos superpelliceo et stola coloris albi indutus, lilia benedicturus dicit:

V. Adiutorium nostrum in nomine Domini.
R. Qui fecit coelum et terram.
V. Dominus vobiscum.
R. Et cum spiritu tuo.

Oremus.

Deus, Creator et Conservator generis humani, sanctae puritatis amator, dator gratiae spiritualis, et largitor aeternae salutis, benedictione tua sancta bene † dic haec lilia, quae pro gratiis exsolvendis,

in honorem sancti Antonii Confessoris tui supplices hodie tibi praesentamus et petimus benedici. Infunde illis salutari signaculo sanctissimae † Crucis, rorem coelestem. Tu benignissime, qui ea ad odoris suavitatem depellendasque infirmitates, humano usui tribuisti; tali virtute reple et confirma, ut quibuscumque morbis adhibita, seu in domibus locisque posita, vel cum devotione portata fuerint, intercedente eodem famulo tuo Antonio, fugent daemones, continentiam salutarem induant, languores avertant, tibique servientibus pacem et gratiam concilient. Per Christum Dominum nostrum. Amen.

Deinde aspergit lilia aqua benedicta interim dicens: Asperges me, etc., ac postea subdit:

V. Ora pro nobis, beate Antoni.

R. Ut digni efficiamur promissionibus Christi.

Oremus.

Subveniat plebi tuae, quaesumus Domine, praeclari Confessoris tui beati Antonii devota et iugis deprecatio: quae in praesenti nos tua gratia dignos efficiat, et in futuro gaudio donet aeterno. Per Christum Dominum nostrum. Amen.

Eis dictis, lilia distribuit.

Concordat cum suo Originali, a Ssmo Domino Nostro Leone Papa XIII, ex Sacrorum Rituum Congregationis consulto, die 26 Februarii 1901, approbato.

In fidem etc.

Ex Secretaria Sacr. Rit. Congreg. die 22 Martii 1901.

D. Panici, Arch. Laodicen., *S. R. Cong. Secret.*

E S. CONGREGATIONE INDULGENTIARUM.

Methodus peragendi Viam Crucis in sacellis Communitatum Religiosarum.

Procurator Generalis Instituti Fratrum a Scholis huic S. Indulgentiarum Congni sequentia dubia dirimenda proponit:

Quum ex Decreto S. C. Indulg. diei 6 Aug. 1757 in tuto positum sit pium exercitium Viae Crucis peragi aliquando posse absque motu locali de una statione ad aliam; sed juxta methodum a S. Leonardo a Portu Mauritio praescriptam in publico exercitio, unoquoque de populo locum suum tenente Sacerdos

possit cum duobus clericis sive cantoribus circumire ac sistere in qualibet statione, ibique recitare consuetas preces, modo quaeritur:

I. An ista methodus item servari queat, ob loci angustiam, in Sacellis domorum Communitatum religiosarum.

Et quatenus affirmative:

II. An loco sacerdotis cum duobus clericis, unus tantum e fratribus non sacerdos circumire ac sistere in qualibet statione suetasque preces recitare valeat.

Porro S. Congtio, audito unius ex Consultoribus voto, praefatis dubiis respondendum mandavit:

Affirmative ad utrumque.

Datum Romae ex Secria ejusdem S. Congnis die 27 Febr. 1901.

LUCIDUS M. *Card.* PAROCCHI.
FRANCISCUS *Archiep.* AMIDEN., *Secrius.*

E. SACRA CONGREGATIONE STUDIORUM.

AD LAUREAM IN IURE CANONICO OBTINENDAM, NON REQUIRTUR UT CURSUS THEOLOGICUS FUERIT A CANDIDATO INTEGRE ABSOLUTUS.

Emmanuel de Avil, Dioecesis Habanensis in regione Americana, Isla de Cuba vulgo dicta, peractis studiis ecclesiasticis universis ad quartum usque S. Theologiae annum ante novam studiorum rationem sese contulit consentiente suo Rv.mo Episcopo coram Universitate Ecclesiastica Compostellana ut, expleto curriculo Juris Canonici ad normam hodiernae disciplinae, ad gradus maiores in praefata Facultate potuisset contendere et deinde ad propriam Dioecesim, statuto tempore, redire.

Cum autem obortum sit recentissime dubium a Praefecto Studiorum permotum, utrum, nimirum, ad gradus in Facultate Juris possit legitime contendere qui ad normam vigentis studiorum rationis cursus theologicos integre haud perfecit, etsi omnino iuxta normam vigentem, ut in casu, studia Juris exegisset; orator ne amplius tali dubio retineatur si solutio revera sit negativa, humiliter expostulat dispensationem ad gradus maiores in praedicta facultate obtinendos, ex specialibus circumstantiis quibus premitur et singularibus adiunctis quibus versatur; inter quae sunt recen-

sendae, primo quod etsi Facultatem Theologicam integre non perfecit ad normam novae disciplinae, neque in tali Facultate gradus quaerit, sed in Facultate Juris cuius studia ad normam et iuxta vigentes dispositiones plane perfecit; secundo, quod dubium haud motum fuit cum studiorum exordio neque tum oratori propositum; tertio qood immorari amplius non possit ut operam det studiis iterum theologicis (prout necessarium est si dubium est legitimum), quia tempus fuit taxative determinatum a proprio Ordinario.

Ex quibus, aliisque, si casus dispensatione indigeat eam orator expostulat et deprecatur.

EMMANUEL DE AVILA.

Die 30 Martii 1901 S. Studiorum Congregatio rescripsit.

Non indigere.

Sigillum Sacrae Congregationis Studiorum.

E S. CONGREGATIONE PROPAGANDAE FIDEI.

DECRETUM "TAMETSI" VIGET IN PAGIS EAST ST. LOUIS, CENTREVILLE STATION, ETC.

Illme et Revme Domine:

Per litteras die 16 elapsi mensis Martii mihi datas A. T. quaerebat utrum decretum "Tametsi" Conc. Trid. vigere censendum sit in pagis et vicis East St. Louis, Centreville Station, etc., qui in territorio locorum Cahokia et French Village orti sunt: qui tamen in elencho locorum in quibus illud decretum viget, post Conc. Baltimorense III ab Emo Card. Gibbons ad S. Congregationem de Prop. Fide misso non enumerantur. Iamvero cum promulgatio Decreti "Tametsi" sit territorialis, id est extendatur ad totum territorium in quo publicatum fuit, et cum supradicta loca East St. Louis, Centreville Station, etc., si ita sint in territorio in quo idem decretum est in vigore, nullum dubium est, ipsum in iis etiam locis vigere. Omissio vero eorumdem in elencho quo loca subiecta decreto "Tametsi" recensentur, verum statum mutare non potest. Cum ita tuae quaestioni satisfecerim, Deum precor ut te diu sospitet.

Amplitudinis tuae Addictissimus Servus,

M. *Card.* LEDOCHOWSKI.

Roma, 15 April. 1901. ALOISIUS VECCIA, *Secret.*

Conferences.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

The Roman documents for the month are:

I. APOSTOLIC LETTER condemning the false tenets of liberal Catholicism and rationalism — addressed to the Hierarchy of England.

II. S. CONGREGATION OF RITES issues new formula for blessing the Lilies in honor of St. Anthony of Padua; it is to be inserted in the Roman Ritual. The use of the blessing requires special faculties from the Holy See.

III. S. CONGREGATION OF INDULGENCES declares that the usual indulgences of the Way of the Cross may be gained in a religious community by one member moving from station to station and reciting the prayers, to which the others respond from their places.

IV. S. CONGREGATION OF STUDIES replies that it is not necessary for a candidate to have completed the full theological course before taking his degrees in Canon Law.

V. S. CONGREGATION OF PROPAGANDA answers that the decree *Tametsi* is in force in East St. Louis, Centreville Station, etc.

HOLY COMMUNION FOR THE SICK.

Qu. Will you be kind enough to enlighten us a little in regard to the following matter? What conditions are required, that in this country we may take Holy Communion to those prevented from coming to church, but who are in no danger at all? For instance, are we allowed to take out the Blessed Sacrament, when the person who wishes to receive is hindered from going to the church for only two weeks or

some short space of time? Or suppose the time be less, where a pious person is making the nine first Fridays, and has perhaps made six, then takes sick for a few days, so that unless the Blessed Sacrament is brought to the house, they must be broken off, what must be done? The *Commentarium in Facultates Apostolicas* does not seem to make the matter clear; and it is argued from O'Kane, where he says that for sick people the time for the Easter Communion may be extended by the priest if he has hope that in a short while they may be able to come to the church, that therefore *a fortiori*, when it is not a case of the Easter duty, the priest cannot take them Holy Communion, when the sickness is to be short, or in order to continue the nine first Fridays. Q.

Resp. The primary conditions requisite for carrying the Sacred Host to those hindered from going to the church are the disposition and desire of the latter to receive It. The Church makes a law on the subject in the case only of the sick who are in danger of death; but she places no restriction except reverence. The obligation of administering Holy Communion is dependent upon the particular need, the special benefit of the individual who is to receive, and this, in the main, must determine the judgment of a pastor of souls. It is well known that a person who has received Viaticum, may receive again and again at intervals, just as he was accustomed during health; and he need not observe the usual fast in this case, according to the common teaching of theologians. The reason for this indulgence is that the Sacrament is ministered to the sick, not merely for the purpose of making it possible for them to fulfil the precept of the Church, but likewise to fortify them against temptation, and to nourish them in the spiritual life. The same reason applies in other cases of relative need. Hence, to use the words of the eminent Franciscan moralist, Father Elbel, "cum infirmi tali robore saepius egeant, plane debebit ipsis hoc sacramentum saepius administrari, modo rationabiliter id postulent." He also answers the question, as to how often the Holy Communion may be given under such circumstances, by leaving it to the zeal of the pastor, who ought to be guided by the need and devotion of his penitent. Laymann appears to favor the general rule, that people prevented from receiving in church might be allowed to receive as often as they were accustomed to receive

when they could go, provided the administration of the Sacraments can be performed with becoming reverence. The becoming reverence in these missionary countries is, as a rule, safeguarded by the same conditions which safeguard the ordinary private administration to the sick or dying.

The principal motive, therefore, in determining the propriety of taking the Blessed Sacrament to the faithful at their homes is first their need, and secondly, the devout desire which they have to receive It. There is little danger of exposing the Blessed Sacrament to irreverence, such as would arise from the mere fact that It is carried to a private house, provided other ordinary means to guard devotion are observed. If O'Kane suggests the deferring of the Easter Communion for people who may be able in a short time to come to church, he consults the convenience of missionaries or pastors with regard to the faithful in general; but he does not include under this aspect persons who especially desire to receive immediately, such as those who wish to complete the nine first Fridays.

Where it is not sickness but other reasons that keep a person from church, the circumstances must determine the judgment of the pastor as to whether there is sufficient motive for satisfying the desire of a person to receive Holy Communion without the devotional help afforded by assistance at the offices of the Church.

THE JUBILEE CONFESSION.

1. Can a confessor, by virtue of the special faculties of the Jubilee, absolve a penitent who has sins or censures, otherwise reserved, on his first appearance in the confessional, before he has made any visits or fulfilled any other conditions for gaining the Indulgence, but who wishes to make this his Jubilee confession in order to avail himself of the benefit of the special faculties?

2. If after such confession he undertakes to make all the visits, but before he has finished the visits he commits a grievous sin, must he not go to confession again to get the Indulgence?

3. If he finds it necessary to make a second confession in order to be in a state of grace so that the Indulgence may be gained, please state whether this latter or the former should be considered the Jubilee confession.

4. If the latter be the Jubilee confession, would the absolution in the former case be valid?

5. Assuming purity of intention in the first instance, would the absolution hold good although the penitent made no further effort to fulfil the other conditions for gaining the Indulgence?

6. Would it be safer in such cases to require penitents to make the visits first and receive the Sacraments afterwards?

I have proposed the questions to some of my clerical friends and find that some hold that absolutions may be given in every case at the beginning; while others hold that it would be proper to defer the giving of the Sacraments until the visits have been made in such cases; that if it be desirable to give the Sacraments in advance, the Sacrament had better be sought in the ordinary way. I may add that there are already instances of faculties being sought and obtained according to the latter view.

My friends and I await your valued opinion with lively interest.

CONFESSOR.

Resp.—1. The confession may be made and absolution from censures given before the visits, with the intention of gaining the Jubilee.

2. Yes. (*Cf.* Putzer, p. 19, n. 7, g.: "Nova instituenda est ab eo qui post confessionem Jubilaei et ante ultimum opus in mortale lapsus est.")

3 and 4. Both confessions *in ordine ad Jubilaeum* dispose the penitent *per modum unius.*

5. Yes; so it is stated in the Bull of extension: "Si qui autem post obtentas," etc.

6. Not always; because the confession may dispose them to make the visits with more fervor, etc.

The passage, last referred to in the Bull of extension, is evidence that the Holy Father contemplated the case of persons making the Jubilee confession before they had completed the visits or other works imposed. It reads in full: "Si qui autem post obtentas absolutiones a censuris, aut votorum commutationes seu dispensationes praedictas, serium illud ac sincerum ad id alias requisitum propositum ejusdem Jubilaei lucrandi, ac cetera necessaria opera adimplendi mutaverint; licet propter id ipsum a peccati reatu immunes vix censeri possint; *nihilominus hujusmodi absolu-*

tiones, commutationes et dispensationes ab ipsis cum praedicta animi dispositione obtentas, *in suo vigore persistere decernimus et declaramus.*"

PROOF OF THE EXISTENCE OF GOD TO A DEAF-MUTE.

The following interesting communication, which comes in the nature of a question, has been held back for some time. An answer to it will be found in the third article of this number, "The Personal Factor in Religious Belief."

Many years ago I was one autumn evening sitting on the veranda at the back of our presbytery when two men approached, evidently intending to speak to me. They were gesticulating, as I thought, rather violently, and I feared that there was a dispute in which they meant me to act as judge or referee. When they came close to where I was sitting, however, one of them respectfully lifted his hat and made a motion to kiss my hand, after the fashion of the Poles when they meet a priest. Then he told me that his companion was a deaf-mute, who, though never baptized, had occasionally shown a disposition to go to church. Despite his lack of speech and hearing the latter was intelligent and well educated; for the affliction had come upon him in some unaccountable way through being terrified in boyhood on occasion of an accident which had killed his parents and an only brother. Until recently he had been seemingly content with his sad lot, peaceful and even happy in the fulfilment of certain self-imposed duties, for he had ample means. But during the past five months a peculiar melancholy had taken possession of him and caused him at times to break out into tears and wring his hands and look up as if imploring help from God. Sometimes he had been seen kneeling down as if about to pray, then suddenly rising with a gesture of disappointment. He now came, at the suggestion of his friend (who was a good Catholic, as I knew, although he had but a short time before this incident moved into our parish with his family) to seek consolation in religion. He was willing to be instructed, in the hope of finding some relief, though sceptic by disposition and previous habits of mind. "It is my wife and child who have influenced him most," said my interlocutor; "he has seen them pray, when Anna took the little one to bed, and it touched him; yet he did not think he could himself pray, for he had no faith."

I looked at the unfortunate man and saw that his hair was perfectly white. The muscles of his face were drawn as if in continual pain; but his eyes, bright and full of intelligence, gleamed out of a face comparatively young. From what his friend had said I felt convinced that I had to deal with a naturally proud temper, and that the first step in this as in most other cases of conversion was to make him understand his dependence on God, which disposition induces a logical necessity of prayer and begets docility, both of which qualities prepare the mind for further instruction in the different truths of faith.

I bade my visitors be seated; expressed some pleasure for their call, and made a faint show of sympathy for the unfortunate deaf-mute, whose sensibility I feared to wound by too cordial a condolence. As the friend who brought him had to interpret our conversation by signs, I found time to collect my thoughts and also to watch the impression of my words intended to draw him to an acknowledgment of confidence in God.

Naturally I began by referring to the existence of God. When our deaf-mute understood, he looked up and shook his head. He would be glad to believe in a heavenly Father; but where was He? How did He manifest Himself? If He gave us senses, those senses ought to reveal Him. Even when he had had his senses of speech and of hearing, he could not recollect that God had ever spoken to him. He had still his sight, his touch, but could not get himself to feel that there was such a Being as they call God.

I admitted that God was not to be perceived by physical sense directly, because He is a spirit; but that we could see Him with our mind; that the evidence of universal order in the material, the intellectual, and the moral existence betokened an intelligent Creator and Conserver whose action produced the effects of which our senses were witness.

When he grasped my meaning he looked at me intently, almost sadly, and then in his sign language, in which for the first time I saw the power of expressing intense feeling, answered that the world was full of disorder; that chaos, failure, strife were everywhere, and that they were not always due to perverse man. He pointed to the destructive elements, the sudden cataclysms, the instinctive enmity of the animals, the hostility and race hatred of man even where there is no provocation. I tried to show him that this disorder was accidental; that beneath it all there was an established design which we could not but

recognize as the rule underlying creation; that sin had caused indeed a rebellion in man, and a distortion in nature, but that this was an abnormal effect of a fundamentally well ordered creation. He thought in silence for some time and then signified that if God has created the hyena, which devours man, He contradicts Himself in that work, since He must have created man to live.

The difficulty of this man's mind was apparent to me, and I abandoned the argument from design commonly adduced by apologists to prove the existence of God. When he saw that I was disappointed in him, he seemed to regret his opposition and took my hand with an expression as if to say, "How I would like to believe what you say, but I cannot!"

The action supplied me with a sudden inspiration. If I could not convince his mind which, although intelligent, had been warped by early prejudice so as to make him incapable of realizing the logical force of a rational First Cause of creation, I might reach the desired effect through his heart.

"What made you anxious to come here?" I asked.

"The desire to get relief from oppression of mind."

"And did you think that I could relieve you by material means, like a physician, or by some other—spiritual means?"

"By some spiritual means, some philosophical, or (as you call it) religious doctrine."

"What made you think there was such a remedy for your ailment?"

"The knowledge that the ailment was not physical, but internal, immaterial, and could not therefore be reached by a physician or by external means."

"Who told you this?"

"I felt it."

"You felt there was a power that could help you, a power within reach of man, yet not tangible? That feeling is the *voice of God!*"

He seemed to be more pleased and satisfied with this than with what I had said before. I went on to draw his attention to another manifestation of that voice.

"Does it not sometimes, when you are alone, and have done what pleases you by an impulse of your nature, tell you, 'That is not right?' It is the voice of God calling you to order."

In this strain we conversed for some time, as best we could, for it was no easy task for the interpreter to make plain the abstract terms;

and if we had not been aided by the natural intelligence of the deaf-mute, who seemed instinctively to grasp my meaning—probably by reason of his early education—we should hardly have made much progress.

Suffice it to say that my visitors returned soon, and returned often; and my deaf-mute was eventually received into the Church and is now a faithful Catholic.

But the reason of my detailing this incident is not so much to entertain the readers of the ECCLESIASTICAL REVIEW, as to direct attention of our apologists to the fact that the argument from design for the existence of God is not so universally cogent as the old apologetic writers make us believe. The subject deserves treatment from a practical point of view, and many readers of the REVIEW would share no doubt my own wish to see it treated in its pages.

A. P. C.

THE ASSOCIATION FOR THE PROPAGATION OF THE FAITH DURING 1900.

The closing of the last century witnessed an increase in the interest among Catholics for our foreign mission work. The net contributions for the year 1900 amounted to $1,369,740.17. During the previous year the sum total collected was $1,364,054.79, that is, nearly $6,000 less, although the circumstances were in some respects more favorable for collecting.

It is interesting to compare the efforts made in different countries and dioceses towards aiding our most self-sacrificing missionaries, men and women who, though hardly known to the world, are in all probability the saints and heroes that are greatest in the judgment of God.

At the head of the list of contributors stands France, which contributes more than all the rest of the Catholic world. The city and diocese of Lyons alone offers more than Italy, Spain, and Portugal combined; whilst Paris, second highest on the list, returns a sum considerably larger than that reached by the United States and Canada, although we have the magnificent example of Boston contributing $22,742.45. Some estimate of the share borne by the various nationalities may be formed from the following statement of the Central Bureau in France:—

France	$813,681 59	Central and South America (including Mexico)	$45,207 85
German Countries (including Austria and Switzerland)	187,123 96	Spain and Portugal	42,183 96
Belgium and Netherlands	90,248 30	Canada	3,591 07
Italy (including Monaco, the Missions of the Levant, Greece and Turkey)	63,445 87	Africa	6,330 58
Great Britain and Ireland	43,004 21	Australasia	2,184 49
		Asia	1,220 62

In the United States the total amount collected was $71,229.35. This sum was contributed in very unequal parts from the various dioceses as follows:—

Boston	$22,742 45	Springfield	$1,513 80
New York	5,733 30	Portland	1,302 54
Baltimore	3,299 22	St. Louis	1,212 75
Pittsburg	3,197 62	Milwaukee	1,286 78
Chicago	2,269 88	St. Paul	1,251 22
Providence	2,029 82	Cincinnati	1,164 05
Cleveland	1,719 83	Dubuque	1,077 07
Newark	1,594 80	Manchester	1,052 56
Indianapolis	1,570 46	Louisville	1,014 24

The remaining dioceses are below a thousand dollars. In some cases, as in Pittsburg, special donations between $600.00 and $100.00 have helped to swell the amount; but in the same localities the remaining contributions have usually been above the general average, showing that the result was due to the zeal of the clergy and people in this particular direction. No doubt the good example set by the above-named dioceses will increase the devotion of our Catholics in coming years towards this most worthy object of the Propagation of the Faith which generously aided our own missions during the pioneer years of the Church here.

THE NON-CATHOLIC MISSION AND THE LEAKAGE.

(Communicated.)

From a communication which appeared in the last number of the ECCLESIASTICAL REVIEW, entitled, "What of the Leakage?" it would seem that the writer fails to appreciate that one of the great means of "stopping the leakage" is the non-Catholic mission. It is a one-sided view to imagine that lectures to non-Catholics merely dissipate prejudice, remove erroneous views of Catholic teaching, or bring converts into the fold by the hundred.

Over and above the direct appeal to the outsider the non-Catholic mission effects an incalculable good upon our own. If rightly conducted for two or three weeks, the daily appeal to delinquent Catholics will be answered by many a poor soul, longing to come back, yet dreading to approach the Sacrament of Penance. Frequently during the fortnight devoted to non-Catholics, apostates from money, social or political motives, adults who for various reasons have never been instructed for their first confession, and hardened sinners who had allowed Catholic mission after mission go unheeded by, have to the number of three hundred and four hundred returned to the fold in the glow and enthusiasm of the abundant graces of a successful mission to non-Catholics. Frequently the leakage caused by mixed marriages, by concubinage, by personal grievance with some pastor or confessor, is repaired to an extraordinary extent; whereas Catholic missions and pastoral visitations have failed for years to reach them.

After a good Catholic mission of from one to four weeks, where the good done is not measured by the mere attendance of great crowds or by the mechanical return of the so-called "mission Catholics," but by the unspeakable and divine witness of the Sacrament of Christ's mercy, the non-Catholic mission reaches out its hand to those who have not so much as heard of the Catholic mission.

The great daily papers in our large cities which will scarcely deign to notice the ordinary Catholic missions, so numerous have they become, will for weeks devote parts of their columns to the non-Catholic lectures, which as yet possess the charm of the newspaper—novelty. The result is that the Catholic outcasts will come first of all to the church they have not entered for years, and then hearing the appeal to call will come to the parish house to visit the priest, whom in their heart of hearts they still love. Sad indeed, that the divorce question is in hundreds of cases the one insurmountable obstacle to their return. I remember one day three women calling together. "Protestants, I suppose?" "No, Father, Catholics in name, but not in reality." All had been married outside the Church; all had children unbaptized; all returned after a few kind words. That one visit meant three whole families back again, and the husband on the road to the Church. "Did you attend the Catholic mission?" "No; we have not been to church in years. But we read of these lectures to non-Catholics, and we felt that if they were receiving the grace of God, surely God would not refuse us."

Frequently, too—and it is a strange thing in human nature—a

Catholic man or woman who never approaches the Sacraments and yet glories in the fact of being *born* a Catholic, will bring with pride Protestant friends to hear "their priest." "He will answer all your questions, even if I cannot."

In the church, after the lecture of the evening, or during the day in the parish house, a few kind words to such souls will win perforce the reason of their practical apostasy, and the confession of sin proves instantly, as Father Hudson said lately in the *Ave Maria:* "For the apostate Catholic, there is only a short step from the *Confiteor* to the *Credo.*"

Throughout the country, therefore, pastors are everywhere realizing the great good done to their own people by the non-Catholic missions; and experience is the witness of their great power in bringing back our own stray sheep, as well as the outsiders.

B. C.

PROPER METHODS OF CLEANING CHURCHES.

The College of Physicians and Surgeons of Columbia University recently issued a series of papers entitled "Studies from the Department of Pathology," in which, among other things, the question of cleaning public buildings is discussed with a view of preventing the dissemination of disease. Experiments conducted by Mr. Elmer Firth, Sanitary Engineer, have shown that the ordinary methods of cleaning frequently result in stirring up instead of removing micro-organisms which become injurious to those who breathe the air laden with dust. Mr. Firth points out that certain precautions are to be taken in cleaning public buildings so as to keep noxious contamination not only from the surface of the walls and furniture, but also from the air.

In the first place, absorbent floor materials should be avoided as much as possible, as these offer secret storeroom for dust and dirt. Hence carpets, fibre matting, and reticulated covers should not be placed in the aisles of churches, but rather non-absorbent flooring, tiles, linoleum, or rubber mats. Damp sawdust should be scattered over the floor before sweeping, so as to gather some of the dust. Dry sweeping and dusting should be avoided. The cleaning should be done at such times as to allow a good interval between the work and the admission of persons into the room.

Counter-currents of air may keep organisms in suspension for a long time; hence the manner of ventilation after the cleaning of a building should be such that a draught is created in a direct line through the church. Damp cloths, mopping, and washing are the safest means of removing the concrete impurities that settle in public places, after they have been swept. Wooden flooring retains the dampness for a long time, and should for that reason be avoided in public buildings as much as possible. The matter accumulated in sweeping should not be merely transferred to the nearest nook, but disposed of so as to be completely out of the reach of harm.

THE BLESSING "IN ARTICULO MORTIS."

(Communicated.)

In Father Mulligan's article on "The Priest in the Sick-Ward," I find: (1) that the last blessing is not repeated even though the patient be in mortal sin at the time it is imparted, or if a mortal sin be committed after it is imparted; (2) that it is not repeated even when a priest may lawfully readminister the Sacrament of Extreme Unction in case of protracted illness; (3) the general rule is that the last blessing is repeated only when the priest ought to reanoint; and (4) that many priests make a practice of giving the last blessing (probably he means several times) in the same sickness, and it is in no way wrong to do so, if it is done for the purpose of making the application of the blessing more certainly valid.

For all this he quotes Konings-Putzer's *Commentarium*. But surely it all must lead to great confusion. If the blessing is not repeated, even when received in mortal sin, it is strange that some priests should "make a practice" of giving the last blessing, and be not wrong in doing so. Nor would the intention seem to make a great difference, since, I presume, the intention of the priest is to convey, and the sick person to receive, the blessing and indulgence as completely as his disposition will allow.

If the blessing is not repeated even when the priest may lawfully reanoint, why is it the general rule that the last blessing is repeated only when the priest ought to readminister the Sacrament of Extreme Unction?

De Herdt, in answer to the question, May this Apostolic blessing be repeated? answers: "Yes; *in diverso mortis articulo;*" and

he quotes the faculties given to bishops in this matter: "Quoties aliquem in mortis articulo constitutum esse contigerit toties Apostolicam benedictionem impertiri valeas." He answers also to the same question, "No; *in eodem* articulo mortis," whether by the same priest or by many who have this faculty, quoting for this latter Benedict XIV. He concludes that the blessing cannot be repeated in the same danger of death, even though this danger be protracted; but if the danger ceases, and the patient improves, and later falls into a new danger of death, "licet ex eodem morbo," the blessing may again be given.

He goes on to say that the blessing may be repeated if at first it were invalid, because the patient was not in the state of grace or from defect of other necessary conditions. This is plain proof that he considers the blessing given to a person in mortal sin to be invalid. Of course it should then be repeated.

Let us turn to O'Kane, whose book is styled by the S. Congregation of Rites, "accuratissimum opus." In § 960 we find that the circumstances in which the benediction is to be given or refused are evidently the same as those in which Extreme Unction is to be given or refused. In 962 he says that the benediction may be repeated in the circumstances in which Extreme Unction may be repeated—in case of relapse after partial recovery, but not in case of protracted illness where the same danger still continues. In 963 we read: "If the person, however, be not in the state of grace when the benediction is given, it is of no avail, and should be repeated when he recovers the state of grace." In the same paragraph he says that the blessing should not be repeated for one who after he had received it in the state of grace falls into mortal sin, which he confesses and from which he is absolved before death.

In practice it seems we may safely follow the teaching of O'Kane, which has the approval of the S. Congregation of Rites, February 14, 1868, a much later date than the responses referred to in Father Mulligan's article, viz., 1841 and 1845. The teaching referred to is:

1. To give the blessing when Extreme Unction is given, and to repeat it when we may reanoint and only then.

2. To give the blessing a second time when it was first received in mortal sin.

3. It may be given conditionally to those in danger of death, though not from sickness.

VICARIUS.

A PATTERN FOR MAKING THE "ORDO" OF 1902.

(*Continued.*)

MAY.

† 1 F. 5. PHILIPPI ET IACOBI *d. 2. cl.*
2 F. 6. Athanasii *d.*
† 3 S. INVENTIO CRUCIS *d. 2. cl.* c. Alexandri I. et Soc. in Laud. et Miss. priv.
† 4 D. 5. p. Pascha. Monicae *d.* c. Dom. —*Inc. Ep. I. Petri.*
5 F. 2. ROGAT. Pii V. *d.* c. fer.
6 F. 3. ROGAT. Ioannis ante P. L. *d. m.* (In Miss. 2. or. fer.).
7 F. 4. ROGAT. Vigil. Ascens. Stanislai *d.* c. Vigil. (In Miss. 3. or. Rogat.)
† 8 F. 5. ASCENSIO DOMINI *d. 1. cl. cum oct.*
9 F. 6. Gregorii Naz. *d.* c. oct.—*Inc. Ep. II. Petri.*
10 S. Antonini *d.* c. oct. ac Gordiani et Epimachi.
† 11 D. infra oct. De ea *sem.* c. oct.—*Inc. Ep. I. Ioannis.*
12 F. 2. Nerei et Soc. *sem.* c. oct.
13 F. 3. App. Michaëlis Archang. (*f. 8 hui.*) *d. m.* c. oct.
14 F. 4. De oct. *sem.* c. Bonifacii.—*Inc. Ep. II. Ioannis.*
15 F. 5. Oct. Ascens. *d.*
16 F. 6. Ubaldi *sem.* (*aliq. loc.* Ioannis Nepomuc. *d.*) c. fer.—*Inc. Ep. III. Ioannis.*
17 S. Vig. Pent. De ea *sem.* c. (*cum 9 l. ex 3 una*) Paschalis Baylon in Laud. tant.—*Inc. Ep. Iudae* "Cessant Octavae."
† 18 D. PENTECOSTES *d. 1. cl. cum. oct. privil.* (nihil de Venantio).
† 19 F. 2. DE EA *d. 1. cl.* (nihil de Petro Caelestino et de Pudentiana).
† 20 F. 3. DE EA *d. 1. cl.* (Nihil de Bernardino Senens).
21 F. 4. QUAT. TEMP. De ea *sem.* (*In Italia* c. Felicis a Cantal. — *aliq. loc. extra Ital.* c. Ubaldi, *ass. ex 16 hui.*).
22 F. 5. De ea *sem.* (*aliq. loc. in Italia* c. Ubaldi, *ass. ex 16 hui.*).
23 F. 6. QUAT. TEMP. *sem.*
24 S. QUAT. TEMP. *sem.*

Incipit pars aestiva Breviarii.

† 25 D. 1. p. Pent. *1. cl.* TRINITATIS *d. 2. cl.* c. Gregorii VII., Dom. (ac Urbani I. in Laud. et Miss. priv.).
26 F. 2. Philippi Neri *d.* c. Eleutherii—*Inc. lib. I. Reg.* (*Romae* † PHILIPPI NERI *d. 2. cl.* c. Eleutherii in Laud. et Miss. priv.).
27 F. 3. Bedae *Venerabilis d.* c. Ioannis I.
28 F. 4. Augustini Cantuar. *d.*—*Romae. Inc. lib. I. Reg.* ex Dom. praec.
† 29 F. 5. CORPORIS CHRISTI *d. 1. cl. cum. oct. privil.*—*aliq. loc. cum oct. privil. ut Epiph.* (nihil de Maria Magdalena).
30 F. 6. De oct. *sem.* c. *sine l.* (*in Stat. Eccl.* Ferdinandi III. ac) Felicis I.
31 S. Angelae Merici *d.* c. oct. ac Petronillae.

JUNE.

† 1 D. infra oct. 2. p. Pent. De ea *sem.* c. oct.
2 F. 2. De oct. *sem.* c. (*sine l.*) Marcellini et Soc.
3 F. 3. De oct. *sem.*
4 F. 4. Francisci Caracc. *d.* c. oct.
5 F. 5. Oct. Corporis Christi *d.* c. (*sine l.*) Bonifacii.
6 F. 6. CORDIS IESU *d. 1. cl.* (nihil de Norberto).
7 S. De B. M. in Sabb. *simp.*—*vel* Vot. Imm. Concept.—*In Stat. Eccl.* B. M. V. Auxil. Christ. (*f. 24 Mai.*) *d. m.*
† 8 D. 3. p. Pent. De ea *sem.*
9 F. 2. Primi et Feliciani *simp.*—

vel. Vot. Angel. c. Primi et Feliciani.

10 F. 3. Margaritae *sem.*

11 F. 4. Barnabae *d. m.*

12 F. 5. Ioannis a S. Facundo *d.* c. Basilidis et Soc.

13 F. 6. Antonii *d.*

14 S. Basilii *d.*

†15 D. 4. p. Pent. De ea *sem.* c. Viti et Soc.

16 F. 2. De ea—*vel* Vot. Angel.

17 F. 3. De ea—*vel* Vot. App. (*Romae* Vot. Petri et Pauli).

18 F. 4. Marci et Marcelliani *simp.* —*vel* Vot. Ioseph, c. Marci et Marcelliani.

19 F. 5. Iulianae de Falconeriis *d.* c. Gervasii et Protasii.

20 F. 6. Silverii *simp.*—*vel* Vot. Passionis, c. Silverii.

21 S. Aloisii *d.*

†22 D. 5. p. Pent. De ea *sem.* c. Paulini.—*Inc. lib. II. Reg.*

23 F. 2. Vigil. De ea — *vel* Vot. Angel. c. Vigil.

†24 F. 3. NATIV. IOANNIS BAPTISTAE *d. 1. cl. cum. oct.*

25 F. 4. Gulielmi *d.* (*Romae et aliq. loc.* Gallicani *d.*) c. oct.

26 F. 5. Ioannis et Pauli *d.* c. oct.

27 F. 6. De oct. *sem.*—Hymn. Vesp. coniung. cum hymn. Matut.—*Romae et aliq. loc.* Gulielmi (*ass. ex 25 hui.*) *d.* c. oct.

28 S. Vigil Leonis II. *sem.* c. oct. et Vigil.

†29 D. 6. p. Pent. PETRI et PAULI *d. 1. cl. cum. oct.* c. Dom.—*aliq. loc.* c. Dom. et omn. App.

30 F. 2. Comm. Pauli *d. m.* c. Petri Ap. ac oct.

JULY.

1 F. 3. Nativ. Ioann. *d.* Hymn. Vesp. coniung. cum hymn. Matut. c. oct. App.

2 F. 4. VISITATIONIS B. M. V. *d. 2. cl.* c. (*Romae* oct. App. ac) Processi et Martiniani in Laud. et Miss. priv.

3 F. 5. De oct. *sem.*

4 F. 6. De oct. *sem.*

5 S. Antonii M. Zaccaria *d.* c. oct.

† 6 D. 7. p. Pent. PRETIOSISS. SANGUINIS DNI *d. 2. cl.* c. diei oct. App. et Dom.

7 F. 2. Cyrilli et Methodii *d.*—*Inc. lib. III. Reg.* ex Dom. praec.

8 F. 3. Elisabeth Portug. *sem.*

9 F. 4. De ea—*vel* Vot. Ioseph—*Romae.* Prodigior. B. M. V. *d. m.* —*In Stat. Eccl.* Veronicae de Iulianis *d.*

10 F. 5. Septem Fratrum *sem.*

11 F. 6. Pii I. *simp.*—*vel* Vot. Passionis, c. Pii I.—*Romae* Veronicae de Iulianis (*ass. ex 9 hui.*) *d.* c. Pii I.

12 S. Ioannis Gualberti *d.* c. Naboris et Felicis.

†13 D. 8. p. Pent. De ea *sem.* c. Anacleti—*aliq. loc.* Comm. omn. Pontif. *d.* c. Dom. et Anacleti.

14 F. 2. Bonaventurae *d.*

15 F. 3. Henrici *sem.*

16 F. 4. B. M. V. de Monte Carmelo *d. m.*

17 F. 5. Alexii *sem.* (Romae *d.*).

18 F. 6. Camilli *d.* c. Symphorosae et Filiorum.

19 S. Vincentii a Paulo *d.*

†20 D. 9. p. Pent. Hieronymi Aemiliani *d.* c. Dom. et Margaritae. —*Inc. lib. IV. Reg.*

21 F. 2. Praxedis *simp.* — *vel* Vot. Angel. c. Praxedis.

22 F. 3. M. Magdalenae *d.*

23 F. 4. Apollinaris *d.* c. Liborii.

24 F. 5. Vigil. De ea, c. Christinae —*vel* Vot. Sacram. c. Vigil. et Christinae.

† 25 F. 6. IACOBI *d. 2. cl.* c. Christophori in Laud. et Miss. priv.

† 26 S. ANNAE *d. 2. cl.*

†27 D. 10 p. Pent. De ea *sem.* c. Pantaleonis.

28 F. 2. Nazarii et Soc. *sem.*

29 F. 3. Marthae *sem.* c. Felicis II. et Soc.

30 F. 4. Abdon et Sennen *simp.*—*vel* Vot. Ioseph, c. Abdon et Sennen.

31 F. 5. Ignatii de Loiola *d.*

AUGUST.

1 F. 6. Petri ad Vincula *d. m.* c. Pauli Ap. ac Machabaeorum.

2 S. Alphonsi *d.* c. Stephani I.

† 3 Dom. 11. p. Pent. 1. Aug. De ea *sem.* c. (*cum 9. l. ex 4. et 5. tant.*) Invent. Stephani. — *Inc. Parab. Salom.*

4 F. 2. Dominici *d. m.*

5 F. 3. Dedic. B. M. V. ad Nives *d. m.*

6 F. 4. Transfig. Dni. *d. m.* c. Xysti II. et Soc.

7 F. 5. Caietani *d.* c. Donati.

8 F. 6. Cyriaci et Soc. *sem.*

9 S. Vigil. De ea, c. Romani—*vel* Vot. Imm. Concept. c. Vigil. et Romani.

† 10 D. 12. p. Pent. 2. Aug. LAURENTII *d. 2. cl. cum oct.* c. Dom.

11 F. 2. De oct. *sem.* c. Tiburtii et Susannae.—*Inc. lib. Ecclesiastes*, ex Dom. praec.

12 F. 3. Clarae *d.* c. oct.

13 F. 4. De oct. *sem.* c. Hippolyti et Cassiani.

14 F. 5. Vigil. De oct. *sem.* c. Vigil. ac Eusebii. Miss. Vigil. c. oct. ac Eusebii.

† 15 F. 6. ASSUMPTIONIS B. M. V. *d. 1. cl. cum oct.*

16 S. Hyacinthi *d.* (*aliq. loc.* Rochi *d.*) c. 2 oct.

† 17 D. 13. p. Pent. 3. Aug. IOACHIM *d. 2. cl.* c. diei oct. Laurentii ac Dom. tant.— In Vesp. com. oct. Assumpt., diei oct. Laurentii, Dom. Noct. pr. c. Agapiti.—*aliq. loc.* ac Agapiti.—*aliq. loc.* In Vesp. com. Hyacinthi, diei oct. Laurentii, Dom. ac. Agapiti.

18 F. 2. De oct. Assumpt. *sem.* ll. 1. Hyacinthi (*ass. ex 16 hui.*) *d.* c. oct. et Agapiti. *Inc. lib. Sapientiae*, ex Dom. praec.

19 F. 3. De oct. *sem.*

20 F. 4. Bernardi *d.* c. oct.—*Inc. lib. Sapientiae*, ex Dom. praec. (*nisi huiusmodi Initium iam lectum fuerit*).

21 F. 5. Io. Franc. Fremiot de Chantal. *d.* c. oct.

22 F. 6. Oct. Assumpt. *d.* c. Timothei et Soc.

23 S. Vigil. Philippi Benitii *d.* c. Vigil.

† 24 D. 14. p. Pent. 4. Aug. BARTHOLOMAEI *d. 2. cl.* c. Dom. *Romae.* De ea *sem.*—*Inc. lib. Ecclesiastici.*—*aliq. loc.* (ubi fest. S. Barthol. cel. die 25) Purissimi Cordis B. M. V. *d. m.* c. Dom.

25 F. 2. Ludovici *sem.* (in Gallia *d.*) —*Inc. lib. Ecclesiastiri*, ex Dom. praec. — *Romae* † BARTHOLOMAEI *d. 2. cl.*

26 F. 3. Zephyrini *simp.*—*vel* Vot. App. c. Zephyrini. — *Romae* Ludovici *sem.* c. Zephyrini.—*aliq. loc.* (ubi fest. S. Barthol. cel. die 24) Purissimi Cordis B. M. V. *f. 24 hui.*) *d. m.* c. Zephyrini.

27 F. 4. Ioseph Calasanctii *id.*

28 F. 5. Augustini *d.* c. Hermetis.

29 F. 6. Decollat. Ioannis Bapt. *d. m.* c. Sabinae.

30 S. Rosae Limanae *d.* c. Felicis et Adaucti. (Hoc anno omitt. Dom. 5. Aug. cum sua hebdom.)

(To be concluded.)

THE BOOKS OF THE "WARS OF JAHWE" AND OF "JASHAR."

(Quoted in Numb. 21: 14, and in Joshua and 2 Sam.)

To the Editor of the AMERICAN ECCLESIASTICAL REVIEW:

In your issue for this month [April] and on p. 399 you say: "The fact that there existed, at the time when the present text of the Mosaic Pentateuch was written, a collection of songs called 'The Book of the Wars of Jahweh,' is suggested by a reference to it in . . . Numbers 21: 14." I fail to find any suggestion in the Masoretic text of the existence of "a collection of songs." This seems to be a fanciful idea of Professor Driver and Professor Dillman. The words סֵפֶר מִלְחֲמֹת יְהוָה indicate nothing more than a war record, and nowhere in Holy Writ is there any indication of "war songs" among the Jews. The hymn אָז יָשִׁיר מֹשֶׁה can in no wise be regarded as a war song. That Num. 21: 14 is a corrupted text that needs emendation seems to me more certain for the following reasons.

The word עַל כֵּן is meaningless. You very properly leave the word עַל out. The various codices confirm that view. Instead of the word יֹאמַר we find 84 K read יֹאמְרוּ. Eban Esrah is at a loss what to make of the word וָהֵב which he declares וָהֵב אינֵנוּ לְשׁוֹן הַקֹּדֶשׁ—"the word וָהֵב is not a Hebrew word." That is supported by 89, 94, 136 marg., 203, 293, 300, 615, 653 K. The learned Jewish Rabbis, Drs. Philipson, Landau, Kaempf, as well as Drs. Zunz, Arnheim, Fuerst, and Sachs, are very much puzzled what to do with the word וָהֵב that they translate: *Waheb in Sufah;* and so does the great De Wette.

You seek further confirmation of your view that "a collection of songs" existed, from Jos. 10: 13; 2 Samuel or Kings 1: 18, where the "Book of Jashar," styled in the Vulgate the Book of the Just, is mentioned. Permit me to state that, (1) 176 K. leaves the word הַיָּשָׁר out; (2) all Jewish commentators agree that the Book of Jashar is the book of Genesis. The Targum translates it סִפְרָא דְאוֹדְיָתָא; Kimchi: וְהוּא סֵפֶר תּוֹרַת מֹשֶׁה; Raschi: דִּבֶּר זֶה יִכְתֹּב בַּתּוֹרָה; and many others may be cited. In Jos. 10: 13 they find the fulfilment of Jacob's prophecy in Gen. 48; and 2 Kings 1: 18, that of Gen. 49, a prophecy concerning Judah.

Why the Book of Genesis is called the Book of the Just is explained both by Kimchi and Raschi by saying סֵפֶר הַיָּשָׁר בְּסֵפֶר בְּרֵאשִׁית שֶׁהוּא סֵפֶר אַבְרָהָם יִצְחָק וְיַעֲקֹב "the Book of the Just means the book of Genesis, because it is the book dealing with Abraham, Isaac, and Jacob." This explanation is certainly more satisfactory than the one given by Professor Driver cited by you.

As to restoration of the text in Numbers 21 : 14, I should like to say something in another article.

JOHN M. REINER.

Villa Nova College, Pa.

In our answer to the query as to the existence of the Book of Wars, mentioned by Father Gigot, we gave the divergent opinions of Professor Driver, of Oxford University, and of Father von Hummelauer, the learned Jesuit commentator on Genesis. It was not our intention to enter into a critical examination of the text-readings, making for or against the one interpretation or the other. Since, however, Professor Reiner challenged the meaning of the phrase in question, we submitted the matter to the Rev. Dr. McCabe. Following is his reply to Professor Reiner's strictures :

Dear Father.

Professor Reiner's communication I find to be quite interesting in its way ; but, as I take it, he is simply joking. His object is no doubt to parody or caricature, and so hold up to ridicule a style of criticism that would alter a text or explain away difficulties in a purely arbitrary or subjective fashion. So far as the reference to the "Book of the Wars of the Lord," or of "the Wars of Yahwe" is concerned, it makes little difference whether we read, or translate, "As it is said in the Book," etc., or, "According as it is said," or, "So it is said," or, "So they say," or, "Wherefore it is said," etc. This last, however, is, of course, the more correct rendering, and על כן the true reading. Professor Reiner knows very well that על כן is not meaningless, and that the only way in which the various codices confirm the (altogether imaginary) view that it should be omitted is by the fact that they all have it ; just as the codices used by St. Jerome and the old Greek translators also had it. The omission of על, however, would not really disturb the meaning, as that of כן would ; and yet we find the latter omitted in MS. 4 K.,—of course, accidentally. That a single MS., 84 K., reads יאמרו instead of יאמר —"They say" in the Book, etc., instead of "It is said," etc.,—against all the other MSS. and the other translators is also probably a mere accident, and at any rate of no consequence.

Apropos of the reference to the Book of Jashar or the Book of the Just, Professor Reiner begs permission "to state that, (1) 176 K.

leaves the הישר out." Well, what if it does? Was there therefore no Book of Jashar? MS. 176 K. omits the word in Joshua, while all the others have it; but 176 K. itself, as well as all the rest, has that word in 2 Sam. (or Kings) 1 : 18, where it was found also by all the ancient translators. That the books referred to formerly existed and were quoted by the Sacred Writers does not appear to admit of any serious or reasonable doubt.

Whether the Book of the Wars of Yahwe was a collection of songs or was a prose record seems to me to be a point of minor importance. What is preserved of it, however, has certainly all the characteristics of Hebrew verse. In your quotation from Driver the Book in question is thought to have been "a collection of songs celebrating ancient victories gained by Israel over its enemies." Professor Reiner turns this into "war songs," and assures us that "nowhere in Holy Writ is there any indication of 'war songs' among the Jews." "The hymn אז ישיר משה," he adds, "can in nowise be regarded as a war song." Well, perhaps not; but surely it can be described as a song (or canticle, or ode, or hymn, if you will) celebrating the triumph of Israel over Pharaoh. Our old Douay version translates it thus: "Then sang Moyses and the children of Israel this song to our Lord, and said: Let[1] us *sing* to our Lord; for he is gloriously magnified: the horse and the rider he hath throwen into the sea," etc.

We are further informed that "All Jewish commentators agree that the Book of Jashar is the book of Genesis." This ought to give us a very fair idea of the intelligence and value of those commentators. Is David's Lament over Saul and Jonathan really to be found in the Book of Genesis? Let any one just take the trouble to read the context of the passages cited, either in the original or in any translation, and then judge for himself. No one, I think, nowadays wants to be hard on those old Jewish commentators. They perhaps did as well as they could under the circumstances, and there may be something of value here and there in what they say; but as a rule their puerilities and ineptitudes are almost beyond conception.

As the passage cited in Numbers 21 : 14 is one of great interest and difficulty, I would be glad, in common I suppose with students and scholars generally, to have the advantage of the Professor's pro-

[1] In the present Hebrew text the verb is in the first person singular future cohortative; in the Greek and Latin the verb is plural.

[2] Exodus 15 : 1.

posed emendation, if he really has a serious one to offer. As the text stands at present it can hardly admit of any other translation than that adopted by the learned Rabbis and Doctors referred to, a translation by the way which so far as והב is concerned, was given long before by Father Morin in the Paris Polyglot, and of which Father Thomas Malvenda, who died in 1628, says, "Plerique nomen proprium urbis esse volunt, Vahebam."

L. V. McCABE.

Overbrook, Pa.

WHO POURS THE WATER AT THE "LAVABO" IN SOLEMN REQUIEM MASSES?

(Communicated.)

Most of our liturgical text-books answer this question as follows: In solemn requiem Masses the subdeacon pours the water, while the deacon holds the towel. Our own "Ceremonial for the Use of the Catholic Churches in the United States" advocates the same practice. Wapelhorst in his excellent *Compendium* arrives at the same conclusion, at least in the first editions.

What strikes me in this regard is the fact that our missal in giving detailed rules about the ceremonies in which requiem Masses differ from ordinary high Masses, does not say a word about a different practice to be observed at the *Lavabo*. But how shall we explain the fact that notwithstanding the silence of the missal the above mentioned practice was adopted? In the opinion of the present writer (*salva sententia meliori*), it took its origin from the Mass of the Presanctified on Good Friday. There the missal expressly states that when the celebrant washes his hands the deacon holds the towel, while the subdeacon pours the water. From this rule some may have inferred that whenever black vestments are worn, as on Good Friday, the same ceremony must be observed. But is this correct?

Father Schober, one of the most prominent of living rubricists and presently holding the high position of Consultor of the S. Congregation of Rites, does not think so. In his late work on the ceremonies of high Mass he mentions four different views in regard to the ceremonies proper at the *Lavabo*. According to the first, which he styles the "opinio communior," an acolyte pours the water while the deacon and the subdeacon hold the towel. According to others the towel is held by the subdeacon only. For the third practice, which, if I mistake not, is most common in our churches, he quotes Mar-

tinucci and Wapelhorst. This latter authority, however, cannot be quoted any longer in favor of this practice, for in the fifth edition of his *Compendium* he says, "ad *Lavabo* ministrant acolythi." This last opinion is espoused by Father Schober, for which he cites De Herdt, Janssens, and others.

His main argument has already been alluded to above, namely, that the missal does not make the least reference to any change to be observed in requiem Masses, although it has a special paragraph in which it enumerates the ceremonies peculiar to requiem Masses.

In conclusion I may quote the latest authority on rubrics, the Right Rev. J. F. van der Stappen, Auxiliary Bishop of Malines. In his *Sacra Liturgia* he thus describes the office of the deacon in solemn requiem Masses: "Post altaris incensationem Diaconus thurificat Celebrantem triplici ductu, mox ascendit ad gradum suum et se sistit retro post Celebrantem, cum hic manus lavat" (p. 159).

J. R.

THE DECREE "TAMETSI" IN FORCE IN NEW PARISHES.

The document referred to in the following letter will be found in the *Analecta* department of this number.

To the Editor of the AMERICAN ECCLESIASTICAL REVIEW:

Cahokia and French Village in the diocese of Belleville are places where the decree *Tametsi* is in force. In the territory of these two places new towns and villages have been built, and churches and congregations have been established. The former Bishops of Alton, to which diocese these places belonged before the diocese of Belleville was erected, always held and decided that the *Tametsi* was in force in these new congregations, and I have always given the same decision. Since, however, several parties of high standing had expressed doubts in regard to this matter, especially because the names of these places are not in the register of places where the decree is in force in the United States, I requested His Eminence, the Cardinal Prefect of the Propaganda to decide the case.

We have now four churches in East St. Louis: one in Centreville Station; one in Winstanly Park; one in East Carondelet; and one in Caseyville; besides these, there is one in Cahokia, and in French Village one; and others will be erected soon. All these are in the territory of Cahokia and French Village. A few days ago I received

the answer from Rome, copy of which answer I herewith send you. I think it would be well to have the same published in the ECCLESIASTICAL REVIEW.

† JOHN JANSSEN, *Bishop of Belleville.*

PURE ALTAR WINES.

(Communicated.)

As a resident of the great wine-producing Islands of Lake Erie, whose brands are shipped throughout the continent, I may be permitted to add some remarks to the many queries about pure altar wines; the more so, as I am somewhat officially and professionally interested in pure altar wine.

Years ago, so old honest wine-growers of these Islands inform me, no one knew anything about "smearing." They would cultivate their vineyard, and in the autumn press the grapes and sell the wine. When they yielded but small crops, there was little pressing done. Nowadays "Companies" have built large wine cellars; they press, repress, and press again, and press all sorts of wines. They are doing a splendid business and pay dividends to stockholders. People want sweet wines, and they get sweet wines.

The small dealers have either made an assignment, or they keep just above water. They cannot afford to buy the machinery necessary for the manufacturing process; hence they are obliged to sell their grapes at very low prices. Formerly they used to press them and sell altar wine. They cannot now use the press, as the priests no longer send in orders to them—conscientious Catholics. "This wine is too sour," they complain,—as though fermented wine could be *sweet* wine. All the patronage of our priests goes to the Companies' agents. *Prudenti sat.* P. S.

Kelly's Island, Ohio.

ALFONSO RODRIGUEZ AND ST. ALFONSO RODRIGUEZ.

Qu. In mentioning, some time ago, the new translation from the pen of John Gilmary Shea, of the work entitled *Exercicio de Perfeccion*, you spoke of the author as P. Rodriguez. Is not this the Saint, Alfonso Rodriguez, who was canonized some years ago? I have heard it said, indeed, that there are two persons of the name, both

belonging to the Jesuit Order; but I believe the Saint was the writer who composed the aforesaid work on Christian Perfection, published in three volumes under the name of *Exercicio de Perfeccion*, or *Obras Espirituales*.

Resp. There lived two eminent Spanish Jesuits by the name of Alfonso Rodriguez. They were contemporaries, and both wrote spiritual books. One was a lay-brother who had retired from the world after the death of his wife and children; and for many years he edified the community at Palma, on the Island of Majorca, by his holiness of life. Having been educated in his youth at the College of Alcala he wrote a number of spiritual treatises, which were issued in three volumes under the title of *Obras Espirituales*. He is the Saint, cannonized in 1888.

Another Alfonso Rodriguez, of the Society of Jesus, is the author of *Exercicio de Perfeccion, y virtudes cristianas*. He was a priest, and a few years the junior of the Saint of the same name. As Master of Novices for a long time at Monterey, and as spiritual director of the community at Cordova, he wrote his treatise on the practice of Christian Perfection, published likewise in three volumes. He died in the odor of sanctity at Sevilla in 1616, a little over a year before the death of the lay-brother, Saint Alfonso Rodriguez.

BORIC ACID IN ALTAR WINE.

Qu. In the issue of April 19, 1900, page 417, an analysis is made of a wine which is declared unfit for altar use because it contains boric acid. The writer claims that the mere presence of boric acid makes the wine unfit for the Holy Sacrifice of the Mass, as boric acid is not a natural constituent of pure wines. In a brochure issued last year by the Assistant Chemist at Washington, Mr. W. Bigelow, under the direction of Mr. H. Wiley, Chief Chemist, it is stated that "boric acid is a normal constituent of wine and its qualitative detection in wine is therefore of little value." Also, "its detection is a somewhat more delicate matter than is the case with the other preservatives, because a small amount of boric acid is normal to wines. It is sometimes a difficult matter to fix the amount which may naturally occur." Judging from these statements, may we not take it that the wine referred to, as mentioned above, may be perfectly legitimate?

J. A. M.

Resp. A mere trace of boric acid in wine could not hurt the validity of wine for Mass use, whether there naturally, or introduced as a check to fermentation. It is different with salicyllic acid. This needs alcohol for its dissolution, and furthermore is pronounced by the French and German governments to be injurious to health. Yet both acids are used freely in the preservation of vegetables in this country. Boric acid, it is claimed, is not hurtful to the stomach.

The real mischief in what is most sacred and holy comes from the use of manufactured wines, doctored and cooked with brandy, alcohol, water and sugar to make them pleasant to the taste, and guaranteed to the clergy by bishops, priests, and members of religious orders. It is manifestly unsafe to take the word of interested parties as to their own honesty.

We are told that no American wine, unadulterated, can be put on the market with less than three years of age, and careful treatment in suitable cellars. The average altar wine, guaranteed by the diocesan authorities who understand the risk involved in the artificial processes of preservation, may be assumed to be at least four or five years old.

CHRISTOPHER WREN'S EPITAPH.

Qu. Could you give me in full the inscription or epitaph containing the words, "si monumenta quaeris, circumspice!"

Resp.

Subditus conditur
Hujus Ecclesiae et Urbis conditor,
CHRISTOPHORUS WREN,
Qui vixit annos ultra nonaginta,
Non sibi, sed bono publico.
Lector, si monumentum requiris,
Circumspice!
Obiit 25 Feb. A. D. 1723.

It will be noticed that the text reads, "si monumentum requiris," not "si monumenta quaeris," as our correspondent has it.

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THE AMERICAN

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A Monthly Publication for the Clergy

Cum Approbatione Superiorum

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NEW YORK

American Ecclesiastical Review

3 EAST FOURTEENTH STREET

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NEW YORK, N. Y.

Three Dollars and Fifty Cents
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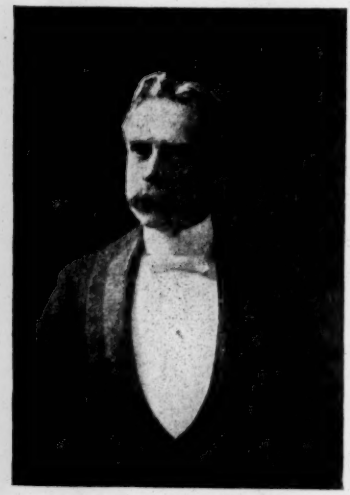

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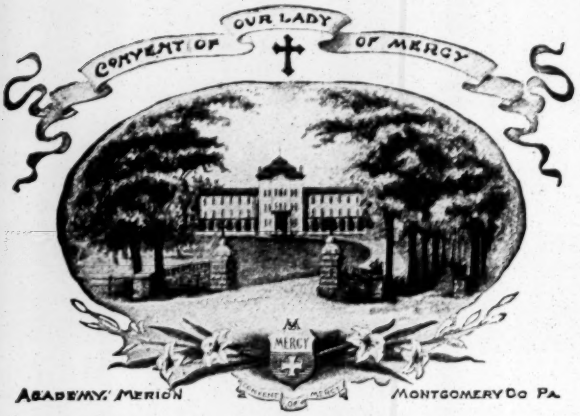

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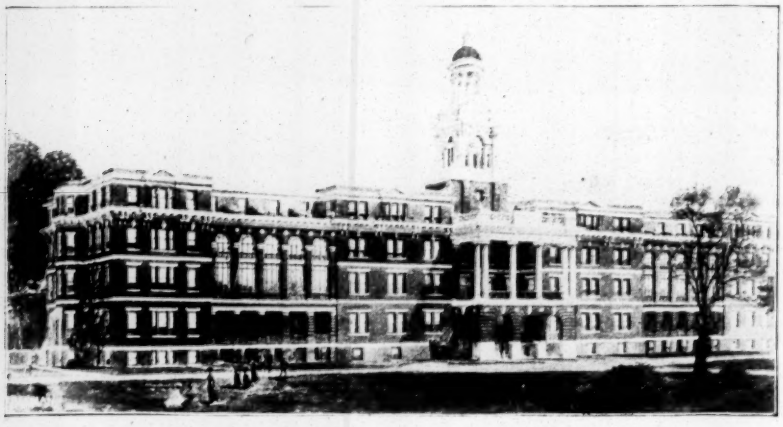

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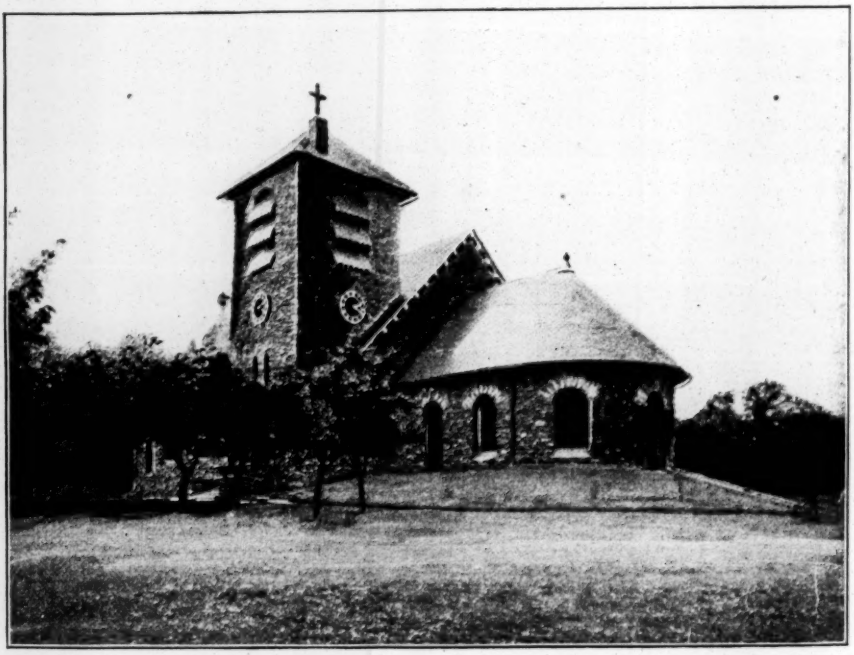

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